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# EARLY IRISH CHURCH HISTORY AS A FIELD FOR RESEARCH BY AMERICAN STUDENTS[1]

During my undergraduate days one of my fellow classmen was a student whose curriculum studies were, if I remember rightly, chiefly in the department of Political Science. He had, however, a special abhorrence of specialisation, and outside of class his interests were divided between athletics, literature, philosophy and comparative religion. On graduation day we walked together to Convocation Hall, and lost ourselves at the university garden-party, not to meet again for ten years or more. Then one day I encountered him by chance in our old university rotunda. What had he been doing during these years? My recollection of his reply is that he had entered the faculty of medicine in the autumn after our graduation, had proceeded to the degree of M.D., had done post-graduate work in Johns Hopkins and in Europe, and was at the time providing himself with still further preparation for his life-work by service in one of the large New York hospitals. And what of myself? I told him that I had taken professional training for research work in history. "Is that so?"—he always prided himself on being absolutely honest and absolutely frank—"I did not know that there was any research work still to be done in history."

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[1] Read at the Eleventh Annual Meeting of the American Catholic Historical Association, Boston, Mass., December 31, 1930.

The shock to me was perhaps even more severe than it would have been to the majority of the disciples of Herodotus, for I earn my bread by the sweat of an archivist's labors, and the vision that arose in my mind was of the tons of historical manuscripts that lie, practically untouched, in my own and in every other large archival depository throughout the world.

And yet it is certain that, at least in some important even though limited areas, the mass-production of historical studies that has characterized the last two or three generations on this continent as well as in Europe has not been without its effect on the opportunities available for newcomers. Historical research is not always an inexhaustible caldron from which pat problems can be drawn at will by every seeker after truth who says " Go to, I will become a historian." Hence it is that, especially in our training seminars, a branching out seems necessary and is taking place, into phases of life hitherto neglected, or geographical regions hitherto despised.

Why not include Ireland in this extension movement?

It is not, however, only to the university professor seeking a dish of bones, moderately fresh and reasonably tough, to throw to the unfleshed tooth of a hungry graduate student that the possibilities of medieval Ireland may be recommended. Motives abound to induce the man or woman who has accepted history as a life-calling to make Ireland the special field of his or her personal researches.

There is the motive of opportunity. In Irish history the big things and the fundamental things are, in large measure, still to be done. Except for the achievements of a few men who have been working almost without assistance, history in Ireland—that is, the historical interpretation of the available records—stands little in advance of the position in which Petrie, O'Donovan, O'Curry, Todd and Reeves left it some sixty or eighty years ago. That is to say, all that wonderful scientific development which since the days of Ranke has revolutionised historical study in Europe and America and has made famous the names of scores of scholars on both continents is, as regards Ireland, still to receive its local application and expansion. But in matters Irish—and this is equally important—a revolution quite as signal has taken place in another direction. One hundred years ago no living man could *read* accurately a text in Old Irish, and those who could so *translate* Middle Irish texts could be counted on the fingers of one hand. In 1853 appeared the *Grammatica Celtica* of Johann Kaspar Zeuss. The brilliant pun of Whitley Stokes, quoting from the Orphic Hymns, is as appropriate to-day as it was in 1862:

> Ζεὺς ἀρχή, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται.[2]

To-day texts in Old Irish—with certain reservations in the case of some of a peculiarly technical character—and in Middle Irish are as comprehensible to the trained scholar as those in Latin; the majority of such texts of earlier date than the thirteenth century have been published in at least fairly good editions; and every European and American student is within attainable distance of a school where excellent courses are given on the ancient language. But while the mass of this early material in Irish has been carefully examined by the philologist and has received some attention from the student of literature, it is still almost virgin soil for the critical historian.

There is the motive of attractiveness of subject. I speak probably not without bias, but it is my conviction that no person of scholarly tastes and training can drink from the sources of ancient Ériu and not feel the spell of an extraordinary fascination. It has been felt by those students of literature who, as has just been noted, have given more attention to the Irish sources than have the historians. "Slowly", wrote Kuno Meyer some twenty years ago, "the fact is becoming recognised in ever wider circles that the vernacular literature of ancient Ireland is the most primitive and original among the literatures of Western Europe, and that in its origins and development it affords a most fascinating study. Whatever may be its intrinsic merit, its importance as the earliest voice from the dawn of West European civilisation cannot be denied." [3] As Meyer indicates, there is not only fascination in these ancient records but the attraction of a real significance in world history. They tell us of a highly-organized society and a rich tradition, lying behind the Europe that we know but effaced or forgotten because of the victory of Mediterranean culture; they show us the missionary Church of Christ making an early and triumphant adaptation to a civilisation and a social order not shaped by the Roman Empire; they demonstrate how, by a turn of the wheel of destiny, this alien land became one of the chief instruments in preserving Christianity and the culture of the Mediterranean as the main ingredients of western civilisation. Nor need any enquirer have misgivings that these Gaelic-speaking and Gaelic-writing peoples of Europe's western outpost were—quaint and queer, indeed, but—because of a peculiar inheritance from Adam, psychologically incomprehensible to the sane product of classical culture and modern science. Rudyard Kipling—*pace* all the patriotic Irishmen to whom that name has been anathema—made his pre-war Tommy Atkins say

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[2] *Three Irish glossaries* (London, etc.: 1862), p. lxxv.

> We aren't no thin red 'eroes, nor we aren't no blackguards too,
> But single men in barricks, most remarkable like you.

For all the striking and interesting differences of customs, tradition and social organisation, fundamentally the Irishman of the middle ages was most remarkably like his contemporary of England, France or Germany.

Finally, for some there will be the motive of patriotism. A goodly percentage of the people of this continent is Irish in origin, and a considerable proportion of our historical workers must spring from their ranks. To them comes the call of the country of their fathers: "Keep me in remembrance, long leagues apart." Theirs is the opportunity, and, I think I may add, theirs the duty, to render a service of the highest importance to that ancient land whose history has been so retarded by neglect and so disfigured by hostile prejudices or friendly imbecilities. It is not to the credit, though it may not be the fault, of the Irish race that less scientific work has been done on Ireland's records than on those of any other country of its size and historical importance in Europe. American students of Irish origin whose vocation is in history may well consider whether it is not incumbent on them to bear a part in removing these deficiencies.

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[3] Kuno Meyer, *Selections from ancient Irish poetry* (London: 1911), p. vii.

As the title of this paper indicates, attention must here be given chiefly to the ecclesiastical side of early Irish history, and to the possibilities therein for work by American students. But since historical problems cannot be confined to water-tight compartments, it seems best that the situation as a whole should be sketched, with the high lights thrown on those topics that have for us a special interest.

What, then, are some of the tasks that lie before us in the field of early Irish history?

First comes the provisions of those essential aids, catalogues of manuscripts, and of antiquities, and bibliographies. The position as regards catalogues of manuscripts is not exceptionally bad, and the Irish Manuscripts Commission, founded by Saorstát Éireann in 1928, may be expected to give particular attention to its improvement. Moreover, direct work on the manuscripts is obviously impossible to the American student. He might help. For example, a crying need is for a critical catalogue of the early Irish manuscripts preserved on the continent of Europe—relics for the most part of the Irish religious expansion movement of the sixth to twelfth centuries—to replace the obsolete essay contributed by Walther Schultze to the *Centralblatt für Bibliothekswesen* in 1889. The initial steps towards this achievement could be taken by any properly qualified American student, making use of library catalogues, bibliographies, palaeographical studies, philological studies, and much other learned but fugitive literature. But to make such a production more than a tentative foundation on which others might build, these preliminary measures should be followed by a long and expensive sojourn in Europe, given over to a careful first-hand examination of the many library centres involved.

While speaking of manuscripts, may I be pardoned for mentioning a few other themes which are prime *desiderata,* but closed, unless exceptionally, to American workers? One is a study of Irish palaeography, supplementing and expanding what has been done by Ludwig Traube, W. M. Lindsay and Luigi Schiaparelli. Another is a thorough analysis of the *motifs* and technique of that wonderful art of illumination which flourished in the Irish monastic schools, and a comparison thereof with the similar productions of other lands of earlier, contemporary, and later date. A third is the solution of that problem in which the whole world of historical scholarship is interested: To what extent and in what way did Ireland transmit classical learning and literature to medieval Europe? I believe that whenever an answer, even temporarily satisfying, is given, the main contribution to that answer will come from the intensive study of the early manuscripts that have an Irish origin or Irish symptoms, a study of them not merely as dead vehicles carrying such and such texts, but as themselves living witnesses for the age from which they sprang.

In the making of bibliographies, we of America are on firmer ground. We have a reputation for doing good work in bibliography, and we have, or can have, good libraries. (In an aside, may I state my opinion that in any library centre which has a first-class equipment in general medieval history, an excellent library of early Irish Church history can be created by an initial expenditure of $5,000 or $6,000 and an annual outlay of $500.) As examples of what awaits the willing worker, I might mention bibliographical investigations of the mass of archaeological literature that has appeared in Ireland during the last century and a half, and of the scholarly publications in Britain and on the continent of Europe that, though relating primarily to the history of those countries, have a worth-while significance for some aspect or other of Ireland's story. A noteworthy feature of the history of the early middle ages is the way in which almost every movement of importance in western Europe had its influence on the fortunes of Ireland or of Irishmen.

After catalogues and bibliographies come editions of the sources. A comparatively small body of material dating intrinsically from the period prior to the Anglo-Norman invasion awaits original publication, but a very large amount now in print demands re-editing. This, again, is an activity which, as a rule, must be left to Irish, or at least European, scholars. Nevertheless, some revised editions, or even original publications, might be produced on our side of the Atlantic in cases where extant manuscript copies are few and capable of being mastered by means of facsimiles, photographs and photostats, or perhaps transcripts made in a brief vacation visit across the ocean. Of the early annals which form the bases of our history, the "Annals of Innisfallen"[4] and the "Annals of Boyle" are available only in the rare and untrustworthy *Rerum Hibernicarum Scriptores* of the Rev. Charles O'Conor, of which the volume, the second, containing these texts appeared in 1825. The "Annals of Tigernach" were published by the great philological scholar, Whitley Stokes, in the *Revue Celtique* of 1895-7,[5] but his edition has not commended itself to historians. New editions of all these are urgently needed and might, perhaps, not be beyond the resources of an American of training and talents. Another kind of re-editing may be noticed. Many of our editions of documents in the Irish language are mainly diplomatic, the reading of one manuscript being given with indications of the variants, or more important variants, of the others. Our linguistic knowledge should now have reached the stage where the critical restoration of the original texts might be attempted. Such an edition of the "Tripartite Life of St. Patrick", assisted by the remarkable study which Miss Kathleen Mulchrone contributed to the *Zeitschrift für Celtische Philologie* in 1926,[6] would be an excellent contribution to the celebration in 1932 of the fifteenth centenary of the coming of that saint to Ireland. In general, however, it will probably be found that the work of editing can best be assisted from this continent by preliminary studies of the documents, studies which could take as their models that of Miss Mulchrone or the brilliant analysis of the "Annals of Tigernach", by Professor Eóin MacNeill, in *Ériu,* 1913.[7]

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[4] Since the above was written, I have learned that Dr. R. I. Best, Librarian of the National Library, Dublin, has in hand a new edition of the Annals of Innisfallen.

[5] Vols. XVI-XVIII.

[6] Vol. XVI i, pp. 1-94.

Before passing on, it may be observed that the most significant lines of new publication that are now in prospect are of the genealogies and of the Brehon law tracts. Little attention has hitherto been given to the genealogies, but the synchronizing of their *data* with that furnished by the annals and other sources—here is a task open to future cis-Atlantic enthusiasts—promises us much illumination. As for the so-called "Brehon Laws", probably no more important contribution could be made to-day to the study of early society in Europe than the production of trustworthy texts and intelligible translations of these ancient technical treatises of Ireland. Until we can use with confidence such of the Brehon tracts as treat of Church law, it will be impossible to make a thorough study of that fascinating and important subject, the organization of the old Irish Church.

In general, the primary work of research—study of manuscripts or field-work in archaeology[8]—must be done, in Irish as in other European history, by the men who are on the spot. But the secondary work of consolidating, co-ordinating and interpreting the winnings they make to knowledge may be shared by those more remote. Monographs and other special studies must be the ordinary fruit of such labors. Suggestions innumerable could be offered. An investigation of the literary relationship of the Irish *acta sanctorum* might be inaugurated, such as that which we owe to Van der Essen on the early hagiography of Belgium.[9] The work of Bédier on the *chansons de geste* [10] points to the possibility of an important study of the connection between the monastic churches and the composition, or at least the redaction, of the secular sagas. American students are particularly well placed to treat Irish topics that have as setting a field of foreign history with which our seminars are more familiar—*exempli causa,* "Sedulius Scottus of Liége", or "The Irish in Iceland." The fullest and best interpretation of early Irish history, secular or ecclesiastical, will result from bringing to bear the broadest possible mastery not only of general history and archaeology but also of such branches of knowledge as philology, anthropology, folk-lore, and comparative literature. The co-ordination of all the evidence which the first-hand workers produce, and of all the resources that world scholarship makes available for its interpretation, that is our more particular opportunity and obligation. And this brings me to an answer to the question—What is the most important single end to which workers in early Irish Church history might direct their efforts? It is the production of a complete and scholarly *Monasticon Hibernicum,* to replace Archdall's of 1786 [11] and Cardinal Moran's partial re-edition of 1873-76.[12] Such a work would be the culmination of a series of monographs, one on each of those ancient monastic churches—Armagh, Bangor, Devenish, Derry, Clonmacnois, Clonard, Kildare, Glendaloch, the names run on as though interminable—as a result of which we may at last have something more than a hazy notion of what is meant when it is said that the old Irish Church was a monastic Church, and that ancient Ireland was the isle of saints and scholars.[13]

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[7] Vol. VII i, pp. 30-113.

[8] It may be noted that one of the most valuable types of such field-work, excavation on the sites of the monastic churches, is generally precluded by the fact that these sites are still used, and have been for centuries, as burial grounds. Only occasionally is this impediment absent, as at Nendrum, in county Down, where the Belfast Natural History and Philosophical Society, Archaeological Section, under the leadership of Mr. H. C. Lawlor, carried out valuable excavations in 1921-4. See his *Monastery of Saint Mochaoi of Nendrum* (Belfast: 1925).

[9] L. Van der Essen, *Etude critique et littéraire sur les vitae des saints mérovingiens de l'ancienne Belgique* (Louvain, etc.: 1907).

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[10] Joseph Bédier, *Les légendes épiques*, 2nd ed., 4 vols. (Paris: 1914).

[11] *Monasticon Hibernicum, or a history of the abbeys, priories, and other religious houses in Ireland* (Dublin: 1786).

[12] In two volumes, which covered only fifteen of the thirty-two counties.

[13] Dom Louis Gougaud, O. S. B., gave a series of lectures in Dublin in April, 1929, which have been published under the title *Modern research with special reference to early Irish ecclesiastical history* (Dublin: 1929). They treat chiefly of historical method, but there are several noteworthy suggestions as to possible topics for research.

# CATHOLICS IN MASSACHUSETTS BEFORE 1750[1]

In this, the Massachusetts tercentenary year, the various aspects of the development of the Commonwealth through three hundred years have been restudied. It has seemed worthwhile, therefore, to consider at this time the situation of Catholics through the early periods of the development of the colony.

Two statements, one made in 1629, the other in 1791, present an interesting contrast. The first is included in the "General Considerations for the Plantation in New England." It is stated therein that a settlement would

> raise a bulwarke against the Kingdome of Anti-christ which the Jesuits labor to rear up in all parts of the world.[2]

Certainly no Catholics would be admitted to such a settlement. The second statement is that of a French traveler, who wrote of Boston in 1788:

> Tolerance is unlimited at Boston, a town formerly witness of bloody persecutions. . . . Every one at present worships God in his own way. . . . Anabaptists, Methodists, Quakers, and Catholics profess openly their opinions.[3]

This second statement shows that something of a change had taken place—although, as some later events were to prove there remained much intolerance. The small number of Catholics to be found in the latter year indicates the difficulty which the members of the Church experienced during the years before the establishment of the Republic. There are said to have been in Boston in 1788, about one hundred Catholics. The first public Mass had been said in 1784.[4]

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[1] Read at the Eleventh Annual Meeting of the American Catholic Historical Association, Boston, Mass., December 29, 1930.

[2] Mather, Cotton, *Magnalia Christi Americana* (1702), 2 vols. Hartford, 1855, I, 69.

[3] Brissot, de Warville, J. P. B., *New Travels in the United States of America.* Paris, 1791. Old South Leaflet, No. 126.

[4] Winsor, Justin, *Memorial History of Boston.* Boston, 1881, III, 515.

The period from the beginnings to 1684 was by far the most difficult for Catholics. The founders of Plymouth and of the Massachusetts Bay settlements had come from a country which had in comparatively recent years been wrested from the Catholic Church. All were deeply imbued with a hatred of everything Catholic. One of their principal reasons for leaving the homeland was dissatisfaction with the State Church because it had not more completely abandoned practices which they said "savored of Popery." In Massachusetts Bay at least their leaders, the clergy, maintained absolute control of the government by limiting the number of freemen or church members. In addition the presence upon their borders of the French—followers of the hated religion (indeed on land which they soon claimed as their own), aroused their fears and intensified their hatred.

It was the intention of the leaders to keep absolute control of the government. For this purpose a close inspection was kept upon immigration that no dissenting elements might creep in. Admission to the ranks of freemen—that is to the ranks of church-members who alone shared in the government—was carefully restricted. None who were not most enthusiastic followers of the tenets of Puritanism were thus enrolled. Laws were passed which carefully regulated the admission of strangers to the various communities. Entries in the early town records show numerous fines imposed for receiving strangers.[5] Such regulations would of course serve to keep out any suspected of Catholic tendencies. The tone of such entries is generally mild. If, however, the strangers in question happened to be ones who might be considered "Romish" we find a stern note; for instance:

> Derman Mahonne is fined twenty shillings for entertaining two Irish women contrary to an order of the towne, and is to quit his house of them forthwith at his peril.[6]

The records show that many Irish immigrants came to Massachusetts even very early in this period. So long as no priest accompanied these immigrants and since they could be scattered among various communities, the leaders apparently felt that their religion would prove no danger and that it would soon disappear. The success of this policy was attested to many years later by Douglass in his *Summary History*. He said:

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[5] *Town Records, Boston, 1634-1658*, in Report of Record Commissioners (1876-7), I, 90, 103, 104, 106.

[6] *Town Records*, I, 141 (Oct. 29, 1657).

> Foreigners imported, should not be allowed to settle in large separate Districts, as is the present bad practice; because for many Generations they may continue, as it were, a separate People in Language, Modes of Religion, Customs and Manners: they ought to be intermixed with the British Settlers. . . . We have an Instance of this in New England, where many Irish in Language and Religion (I mean Roman Catholicks) have been imported some Years since; their children have lost their Language and Religion, and are good subjects.[7]

That no priest might prevent the operation of this process doubtless was one of the reasons for the passage of the famous laws of 1647,[8] by which no Jesuit or spiritual or ecclesiastical person ordained by the authority of the pope or See of Rome was allowed within the colony. It will be noted that this law applied to any priest—and was not, as is so often said, directed against Jesuits alone.

The contemporary records demonstrate how bitter was the feeling against anything even remotely suggesting Catholicism. Cotton Mather who, although he lived through to a later period, typifies the spirit of this early age, feared lest future generations might think that in choosing the name Boston its founders acted in accordance with the Catholic custom of naming the town for a patron saint. He says:

> It is foretold concerning the idolatrous Roman Catholicks, that together with the Lord Jesus Christ, they shall worship other Maussim; that is to say, other protectors. Accordingly, all their towns ordinarily have singled out their protectors among the saints of heaven; such a saint is entitled unto the patronage of such a town among them, and such a saint for another: old Boston, by name was but Saint Botolph's town. Whereas,

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[7] Douglass, William, *Summary, Historical and Political of the First Planting, Progressive Settlements and Present State of the British Settlements in North America*. Boston, I, 1749; II, 1751; I, 209.

[8] *Colonial Laws of Massachusetts* (reprinted, Boston, 1889).

> thou O Boston, shall have but one protector in heaven, and that is our Lord Jesus Christ.[9]

John Winthrop in his *Journal* demonstrates the same feeling. Returning towards Boston after a visit to Plymouth he says under date of October 31, 1631:

> Thence they came to a place called Hue's Cross. The governor, being displeased at the name, in respect that such things might hereafter give the Papists occasion to say that their religion was first planted in these parts, changed the name, and called it Hue's Folly.[10]

Early in the history of the colony occurred an episode which seems to have caused much alarm. In the *Journal* for July 21, 1631, we find:

> The governor, and deputy, and Mr. Nowell, the elder of the congregation at Boston, went to Watertown to confer with Mr. Phillips, the pastor, and Mr. Brown, about an opinion which they had published, that the churches of Rome were true churches.[11]

The elder's stand was not taken because of any liking for Catholics. Hubbard says:

> Sure it was not out of his charity to the Romish Christians, to provide them a place of safety to retreat unto, in case other churches should declare against them as a synagogue of Satan, rather than the Spouse of Christ . . . but the violence of some men's tempers makes them raise debates, when they do not justly offer themselves, and like millstones grind one another when they want other grist.[12]

Hubbard's statement admits that Catholics were Christians. Many of the earlier leaders would not go so far. In discussing the wisdom of having dealings with the French, the governor in 1643, appointed another meeting to which all the near magistrates and elders also were called, and there the matter was debated upon these heads:

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[9] Mather, Cotton, *Magnalia*, I, 94.

[10] In *Original Narratives of Early American History*, 2 vols. Ed. by J. K. Hosmer. New York, 1908, I, 94.

[11] Winthrop's *Journal*, I, p. 66.

[12] Hubbard, Rev. William, *A General History of New England from the Discovery to 1770*. MDCLXXX, second edition. Published in *Collections* of the Massachusetts Historical Society, V and VI of the second series, Boston, 1848.

> Whether it were lawful for Christians to aid idolaters, and how far we may hold communion with them.[13]

Even the holding of a synod was criticised for, says Johnson, in speaking of those who opposed such a meeting at Cambridge:

> the third and last sort are the more honest than the two former, and only scared with their big words, who tell them of the Popish and Prelatical Synods, what a deal of trash and cannon Laws they have brought in, and that if they will fall to receiving books once, they shall have more and more thrust upon them. . . .[14]

Many such expressions of hatred and fear of Catholicism are to be found in the writings of the period. The very thought of living with Papists was abhorrent. Winthrop writes in 1643:

> The Lord Baltemore being owner of much land near Virginia, being himself a papist, and his brother Mr. Calvert the governor there a papist also, but the colony consisted both of Protestants and papists, we wrote a letter to Captain Gibbons of Boston, and sent him a commission, wherein he made tender of land in Maryland to any of ours that would transport themselves thither, with free liberty of religion, and all other privileges which the place afforded, paying such annual rent as should be agreed upon; but our captain had no mind to further his desire herein, nor had any of our people temptation that way.[15]

The Puritan had little sympathy with the work of Catholic missionaries among the Indians. They criticised not only their motives but the methods of conversion as well. Cotton Mather says:

> It is a specimen of the Popish avarice that their missionaries are very rarely employed but where bever and silver and vast riches are to be thereby gained.[16]

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[13] Winthrop's *Journal*, II, 109.

[14] Johnson's *Wonder Working Providence 1628-1657*, in *Original Narratives of Early American History*. Ed. by J. F. Jameson. New York, 1910, p. 243.

[15] *Journal*, II, 150.

[16] *Magnalia*, I, 572.

Neal in his *History of New England* states:

> The Missionaries of the Church of Rome may possibly have gained more Proselytes, but then it ought to be considered that they have employ'd more hands, and have made use of such methods for the conversion of the Indians, as the New England Ministers could not approve of.[17]

The success of Catholic missionaries particularly in territory claimed by Massachusetts was another cause for hatred and determination to keep out followers of the hated belief.

Not only were Catholic priests to be kept out as a menace but Catholic ideas as well. From the Massachusetts archives for March 19, 1669, we learn that a book called *Imitation of Christ* by Thomas à Kempis a "Popish minister" was being printed in the colony. A full "revisal" was ordered and meantime no further printing was to be done.[18]

In this connection it is interesting to note that Cotton Mather mentions as among the books in his own library two books of Catholic devotion. One of these books, he says, *The Spectres,* according to Mercy Short, was stolen from his library and used at their witch-meetings. Mather was apparently immune to temptation. There are a few other examples of Catholic books in the libraries of ministers.

Many of the early trouble makers were suspected of connection with Catholicism. The first of these was Sir Christopher Gardner —the only one who apparently was a Catholic. He is mentioned in practically all of the early accounts. He had settled outside of Boston. Falling under the displeasure of the settlers, he was shipped back to England. In his effects was discovered a notebook wherein it was told "what day he was reconciled to the pope and Church of Rome."

In 1639, Nathaniel Eaton was fined and expelled from the colony for beating and neglecting the students of Harvard College. Hubbard in his account says:

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[17] Neal, Daniel, *History of New England.* 2 vols. London, 1720, I, 265.

[18] "Catholic Authorship in the American Colonies before 1784", by William S. Merrill, in *Catholic Historical Review,* III, 309-325.

> The first man who was called to preside there so much failed the expectation of those that reposed so much confidence in him; viz. Mr. Nathaniel Eaton . . . fitter to have been an officer in the Inquisition, or master of an house of correction, than an instructor of Christian youth. It is said that he had been initiated among the Jesuits, though he was sent over into Holland for the sake of Doctor Ames; but, having that opportunity, he might easily acquaint himself with the other, and from thence receive those principles of avarice, pride, and cruelty which here he began to practise.[19]

Dr. Robert Child was one of those who protested in 1646 against the narrowness of the colonial government. The petition presented was judged seditious. Child, it was charged, was on his second visit to Massachusetts as a spy of foreign Jesuits. He was fined and kept in prison for some time. Eventually he returned to England. It is interesting to note that the law of 1647, was passed while he was still in custody.[20]

In view of the previous considerations, it is not surprising that we can find few records of genuine Catholics in this period. Ships came from Ireland it is true, but the immigrants were scattered, and those who were Catholics generally lost their faith. That some clung tenaciously to their belief despite all difficulties is proved by the case of Goody Glover "one of the wild Irish" executed as a witch in 1688. Cotton Mather says of her:

> She profest herself a Roman Catholick, and could recite her Pater-noster in Latin very readily.[21]

Doubtless others—not so unfortunately brought to public notice—likewise persisted in their belief.

It has been suggested that Miles Standish—who was not a member of the Separatist congregations—may have persisted in the faith of his family and that his visits to Maine may have been to receive the Sacraments. There seems to be no real basis for this inference.[22]

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[19] *Op. cit.*, II, 247.

[20] Felt, Joseph, *Ecclesiastical History of New England.* 2 vols. Boston, 1855, I, 583.

[21] *Magnalia*, II, 458.

[22] Ellis, George E., *Puritan Age and Rule in the Colony of Massachusetts Bay*. Boston, 1888, p. 366.

There were some Catholic visitors during this period. In 1642 a Dutch ship brought two Spanish merchants to Boston where they remained two months.[23]

Between 1642-46, occurred a series of visits to Boston by French agents of La Tour and D'Aulnay, rivals for control of Acadia. A lieutenant of La Tour stayed a week in Boston in 1643. Winthrop says of the party:

> though they were papists, yet they came to our church meeting; and the lieutenant seemed to be much affected to find things as he did, and professed he never saw so good order in any place. One of the elders gave him a French testament with Marlorat's notes, which he kindly accepted, and promised to read it.[24]

The next year La Tour himself arrived in Boston from France. He was accompanied by his wife and two friars. The master and company of the ship were Protestants. La Tour, seeking the aid of the Puritans, pretended to be a Protestant himself, and, says Winthrop,

> came duly to our church meetings, and always accompanied the governor to and from thence.[25]

However, the Puritans leaders felt sure he was in fact a Catholic.

Winthrop says of the two friars:

> Of the two friars which came in this ship, the one was a very learned acute man. Divers of our elders who had conference with him reported so of him. They came not into the town, lest they should give offence, but once, being brought by some to see Mr. Cotton and confer with him, and when they came to depart the chief came to take leave of the governor and the two elders of Boston, and showed himself very thankful for the courtesy they found among us.[26]

La Tour returned to Boston in July of the following year, and except for a brief interval remained until the following spring.

In September, 1644, representatives of D'Aulnay arrived in Salem. There were ten in the party. The principal envoy was M. Marie "supposed to be a friar but habited like a gentleman."[27] They came to complain of assistance given La Tour. From Salem they went to Boston where they remained five days.

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[23] Hubbard, *op. cit.*, I, 383.

[24] *Journal*, II, 85.

[25] *Ibid.*, II, 108.

[26] *Ibid.*, II, 130.

Two years later Monsieur Marie came to Boston again—this time with a Monsieur Louis—also suspected of being a friar. They remained in the city from the twentieth to the twenty-eighth of September. In his account of their visit Winthrop says:

> (September 20.) Being the Lord's Day, and the people ready to go to the assembly after dinner, Monsieur Marie and Monsieur Louis, with Monsieur D'Aulnay his secretary, arrived at Boston in a small pinnace, and major Gibbons sent two of his chief officers to meet them at the water side, who conducted them to their lodgings sine strepitu. The public worship being ended, the governor repaired home, and sent major Gibbons, with other gentlemen, with a guard of musketeers to attend them to the governor's house, who, meeting them without his door, carried them into his house, where they were entertained with wine and sweetmeats, and after a while he accompanied them to their lodgings (being the house of major Gibbons, where they were entertained that night . . .)
>
> . . . .
>
> The Lord's day they were here, the governor, acquainting them with our manner, that all men either come to our public meetings, or keep themselves quiet in their houses, and finding that the place where they lodged would not be convenient for them that day, invited them home to his house, where they continued private all that day until sunset, and made use of such books, Latin and French, as he had, and the liberty of a private walk in his garden, and so gave no offence.[28]

It has been suggested that Monsieur Marie and Monsieur Louis were Capuchin friars. New England had been created a Prefecture-Apostolic on November 22, 1630, and combined with that of New France into the Prefecture of Canada in 1632. Capuchins were establishing mission posts along the coast of Maine and Acadia.[29] These presumed friars were not—as was Father Druillettes a few years later—given any opportunity to practise their religion.

In 1650, came the famous visit of Father Druillettes, the story of which now is too well known to need discussion.

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[27] Hubbard, *op. cit.*, II, 486.

[28] *Journal*, II, 284, 286.

[29] "An Important Chapter in American Church History", by John M. Lenhart, O. M. Cap., in *Catholic Historical Review*, VIII, 500-524.

The town records for August 29, 1660, mention payments by the Town Treasurer to Mistress Cooke for her services "in curing the Spanish Captives." The records of May 25, 1670, mention Portuguese brought in from Barbados. In the publications of the Long Island Historical Society there is a reference to Reverend John Pierron, who in 1674 went from Canada to Maryland in disguise. He spent some time in Boston and held conferences with ministers there. He was suspected of being a Jesuit and was summoned before the General Court but did not appear. The Puritans later said he was summoned, not because he was a Jesuit, but because he came in disguise.[30]

Such is the meager record of Catholics in Massachusetts during this first period.

## II

The years between the loss of the Massachusetts charter in 1684, and the grant of the new revised charter in 1691, present many striking incidents in connection with Catholicism.

In December, 1686, Sir Edmund Andros arrived in Boston. A strong advocate of the Church of England, he was a bitter opponent of the old theocrats and had determined that the members of the Church of England should enjoy full privileges. His religious and his taxation policies made him unpopular.

Meanwhile important changes were taking place in England. Charles II had died a Catholic; James II was openly a Catholic. This latter fact caused considerable uneasiness in certain circles in New England. When James issued his Declaration of Indulgence, those who had feared that the old congregational form of worship was to be displaced by Andros in favor of that of the Church of England rejoiced. Although Andros vetoed a plan to set aside a thanksgiving for the indulgence, a message of thanks was actually sent over and was presented to the king by Increase Mather.

Others, however, saw a great danger in this Declaration. Douglass says of Mather:

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[30] *American Catholic Historical Researches,* XXII (1905), pp. 384-6.

> he and his Constituents were not politicians sufficient to penetrate into the wicked and pernicious contrivance of that Toleration,

and in a footnote he adds:

> By this general Indulgence Popery was craftily to be introduced; the Colony of Plymouth unadvisedly sent an Address of the same Nature.[31]

Definite news of the victory of William of Orange reached Massachusetts early in 1689. A few weeks earlier there had been an uprising in Boston and Andros had been thrown into jail. He was later released and eventually returned to England. In 1691, the new charter was issued which provided toleration for all Christians, except Catholics.

In arousing hostility against Andros, the hatred of the people for Catholicism had been capitalized. He was charged with being a papist. This charge was absurd. Channing indeed suggests that he had been sent to America that he might be out of the way while English institutions were being remodeled or twisted for the benefit of Roman Catholics.[32] It was also charged that members of his council sent their sons to a Jesuit school in New York. Hutchinson says:

> Jacob Leisler writes to Mr. Bradstreet, after the revolution, that "Col. Dongan, in his time had erected a Jesuit College at New York, under colour of a grammar school, and that Palmer and Graham sent their sons thither for education". Douglass says that Sir Edmund Andros was a bigotted papist. I have met with no evidence of it.[33]

Another charge was that the forces sent against the Eastern Indians were under popish commanders. In reply to this a supporter of Andros wrote:

> Who are the Popish Commanders in the army? Will any man Barefaced cover so great an untruth? It must be confessed there was one and no more, under that circumstance who had Command of a Company of the Kings standing Forces and was not Commissioned for the Army; besides if he had, hath he not lived long amongst us. Did any one ever

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[31] Douglass, *op. cit.*, I, 440.

[32] *History of the United States*, New York, 1921, II, p. 173.

[33] Hutchinson, Thomas, *History of Massachusetts from the First Settlement Thereof in 1628 until the year 1750*. 3d ed., 1795, I, 317 note.

> question his Ability, Courage, Fidelity & Conduct, & ought not that Liberty of Conscience, which has been so hotly preached up, . . . be equally beneficial to him with other men?[34]

Andros was charged with planning to betray Boston to the French. Hutchinson says:

> An Indian who came in to Sudbury affirmed to the people there, that the Indians understood from the governor that the French and Irish would take possession of Boston in the Spring.[35]

Channing quotes from the Massachusetts archives a story told by an Indian who said that the governor had given him a picture of the Virgin Mary and told him it was better than a Bible.[36] The above wild tales and rumors illustrate how useful the general hatred of Catholicism and of Catholics was in arousing opposition to the governor. The uncertainty of affairs in England gave them in the eyes of the people greater credibility.

There were more just grounds for suspicion against Edward Randolph, the equally hated Collector of the Customs. Randolph anticipated that Catholic priests might under the changed order of things be sent to New England. In 1688, he wrote to Sir Nicholas Butler, a Lord of Trade who had recently become a Catholic:

> I likewise humbly inform your Honor that about the year 1644: a general collection was made through England and great sums of money gathered for evangelizing the Indians in New England. . . . The natives are mightily inclined to the Romish religion. This the French, our neighbors, well know, and take care they shall not want priests. . . . I hear his Majesty intends to send over some priests to New York. I humbly propose it more necessary to have some recommended to that service in this government in regard the greatest part of our Indians are bordering upon the French to the eastward, and by that means they will be kept at home and prove serviceable to the Crown in peace by their trade, in time of war, by their assistance. . . . I hope your Honor will see a necessity that his Majesty . . . direct . . . that . . . some priests (be sent) also to undertake the Converting of the natives for which there is a present

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[34] *Andros Tracts.* 3 vols. Prince Society, Boston, 1868, I, 55.

[35] *Op. cit.*, I, 331.

[36] *Op. cit.*, II, 198.

> maintainance ready upon the place: besides upon my coming to England I shall discover to your Honor lands enough to maintain a small convent without any charge to the Crown. Mr. Gibbon, a Benedictine at St. James convent is my brother and was willing to come over and settle here; but I could not then give him that encouragement I have now very lately discouraged.[37]

On April 2 of the same year he wrote to Blathwayt:

> Our trade daily decays; you will find by the enclosed paper lately come to my hand that there is some part of the stock for evangelizing Indians yet in this country. It's a mere cheat as now managed, 'twere better we had some priests here who would fall heartily upon the work of conversions with the natives and will bring them to us now daily drawn away by the French priests; and by that means we lose our beaver trade.[38]

The possible reaction in the New World to conditions in England thus occupied the minds of many in Massachusetts during the inter-charter period. Were there actually many Catholics here at that time? In the *Andros Tracts* we find the two following statements by contemporaries in regard to New England:

> We are all Protestants—I hope there is not a Papist in our limits.[39]
>
> . . . there is not one known Papist save some in government there.[40]

In his address to the new king, Increase Mather said, "They were all Protestants" in Massachusetts.

Evidence to the contrary is very direct. The letters of a French Protestant written from Boston in 1687, testify to this. Writing early in the year he said, "We have not any Papists, at least that are known to us." Later in the same year however he wrote,

> As for Papists I have discovered since being here eight or ten, three of whom are French and come to our Church and the others are Irish;

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[37] *Edward Randolph, including his Letters and Official Papers from the New England, Middle, and Southern Colonies in America and the West Indies.* Prince Society, Boston, 7 vols., 1678-1700, VI, 240-247.

[38] *Ibid.*, VI, 251.

[39] *Andros Tracts*, II, 97 (*Peoples Right to Election*, by Gesham Bulkeley).

[40] *Ibid.*, II, 122 (*New England Vindicated*, by Increase Mather, 1688).

> with the exception of the Surgeon who has a family, the others are here only in passage.[41]

The surgeon was doubtless Dr. Le Baron who had been shipwrecked near Plymouth and who settled in Boston. He openly declared his religion. He married a Protestant; his descendants followed the Protestant religion.

In *A Particular Account of the late Revolution, 1689,* we find the statement:

> All the others continue close prisoners, except two notorious and profest Papists, whom they freely dismis't and took care to convey them safe to their own homes. Only the poor Church of England Men continue Sufferers, and can find neither mercy nor common justice.[42]

There were some others who came as visitors or as prisoners. Rev. Louis Petit, president of the Seminary of Quebec, chaplain at Port Royal, was carried to Boston in 1690. He returned to Port Royal the same year.[43] Another ecclesiastic—Monsieur Trouvé—was taken to Boston at the same time and landed there. However, he was kept on the fleet by Phips and taken on the expedition against Quebec during which he was exchanged.[44] A Father Geoffrey is mentioned as spending three weeks in Boston while on his way from Acadia to France in 1687.[45] Ships continued to arrive from Ireland, but the earlier policies in regard to such immigrants were still pursued.

The period after 1691 is marked by a decline in the influence of the ministers. Economic factors became far more potent. There was openly at least no tendency to admit Catholics or at any rate to permit the practice of their religion. In 1700, the earlier law against the clergy was reaffirmed. Neal, in his

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[41] *A Report of a Protestant Refugee in Boston (1687).* Tr. from French by E. T. Fisher, Brooklyn, 1868, pp. 16, 30.

[42] *Narratives of the Insurrections*, ed. by Charles M. Andrews. (*Original Narratives of Early American History*, New York, 1915, p. 20.)

[43] Charlevoix, Rev. P. F. X., *History and General Description of New France.* 6 vols. Translated by J. G. Shea, New York, 1868, IV, 155, 158.

[44] *Ibid.*, IV, 157-158.

[45] *History of the Catholic Church in New England.* 2 vols. Boston, 1899, I, 11. (*History of the Archdiocese of Boston*, by William A. Leahy.)

*Abridgement,* gives the legal status of members of the clergy in 1700:

> Jesuits. No Jesuit or Priest to abide in the Jurisdiction.
>
> Whoever can't clear himself from Suspicion to the Court of Assistants, to be banished, not to return on Pain of Death, unless by Shipwreck, or in Company with any upon Business, with whom they are to return.
>
> Whatever Priest residing there, did not report before November 1700, he was to be imprisoned for Life, and to die if he broke Prison.
>
> Whoever concealed such, to be Pillory'd, or pay 200 l. half to the Informer.
>
> And Justice may commit one suspected, in order to a Trial, and he may be seized by any, without Warrant.
>
> If a Priest is driven on the Coast, he must go to one of the Council, observe his Orders, and depart as soon as possible.[46]

Douglass, writing before 1749, speaks of Pope's Day as having even then a long standing:

> For some Years past upon the 5th of Nov. being the Anniversary Gun-Powder-Treason Day, several Mobs, having carried about Pageants of the Pope, the Devil, the Pretender; these Gun-Powder-Treason Mobs yearly increase.[47]

A priest writing from Quebec to France in 1747 says:

> Being resident for some years past in this remote part of the world and my chief employ being to visit the several Nations of Indians in order to establish in them the Catholic religion. . . . I have taken pains to settle a correspondence with some of our friends among the enemy who have given me a large account of the several provinces. . . .
>
> These New England Puritans have their religion so much at heart that to destroy our Holy Catholic Church is their glory. They seem to be united as one man against us except a number of Scotch and Irish that fled over to New England.[48]

The bitter feeling toward the French Catholic priests working among the Indians of Maine is evidenced by the murder of Father Râle at Norridgewock in 1724. Minot says, writing of this occasion:

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[46] Neal, *History of New England,* II, 685-686.

[47] *Op. cit.,* I, 238 note.

[48] *American Catholic Historical Researches,* VI (1889), p. 94.

> Even when the French and English Kings were at peace the influence of the Catholic priests operated on the savages to distress the Province.[49]

Almost constant warfare with the French brought Catholics temporarily to Massachusetts. In 1699, Father Bruyas was ordered to proceed to Boston to bring back French prisoners, but apparently the attitude of Governor Bellomont toward an exchange made the visit impracticable.[50] In 1705, the Sieur de Courtemanche was sent to Boston to negotiate an exchange of prisoners. While there he fell ill and was treated with great kindness.[51] In 1711, Rev. Justinian Durand was sent to Boston from Acadia and kept there a prisoner for two years.[52] The Baron de St. Castin was kidnapped in Maine in 1721, and taken to Boston where he was detained five months.[53]

The cases of Christine Otis and of Eunice Hill occasioned some notice during this period. The former had been carried off from Dover to Canada, and there had become a Catholic and married a Canadian. Widowed, she married Captain Thomas Baker of Northhampton, who had come to Canada to arrange an exchange of prisoners. She returned with him to Northampton, abandoning her Catholic faith. A letter from the Sulpician, Rev. Francis Seguenot, failed to persuade her to renounce her apostacy. The letter caused much comment in Northampton. It was submitted to Governor Burnett, son of the famous Bishop Burnett, who published a reply to refute the Canadian priest. It is interesting as the earliest discussion of the Catholic question in New England.[54]

In 1740, Eunice Williams, daughter of John Williams, minister of Deerfield, who had been carried off to Canada after the attack on the town and who had become a Catholic, revisited her old home.

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[49] Minot, George Richards, *Continuation of the History of the Province of Massachusetts Bay from 1748. With an Introductory Sketch of Events from its Original Settlement* (2 vols., Boston, 1798), I, 72.

[50] Charlevoix, V, 98.

[51] *Ibid.*, I, 76. See also Parkman, *Half Century of Conflict*, I, 89.

[52] Charlevoix, 279 note.

[53] *Ibid.*, 273-275.

[54] "Earliest Discussions of the Catholic Question in New England", by J. G. Shea, in *American Catholic Quarterly Review*, VI (1881), 216-228.

She resisted all importunities and bribes offered her to remain. She said to remain in New England would endanger her soul. While she was on a visit to Mansfield in 1741, a special sermon was preached, seeking to win her back, but all such efforts proved unavailing.[55]

In the Boston *News Letter* for Sept. 9-/6, 1742, we find the following:

> Some time last month several Frenchmen who arrived in this town in the absence of his Excellency were warned to depart in ten days, but neglected to do it, whereupon his Excellency at his return sent them peremptory order to depart out of the Province in five days and in the meantime to confine themselves to their Chambers upon pain of imprisonment which they accordingly observed.

In September, 1746, there was considerable agitation against French residents in Boston and 100 were arrested after rumors had been spread that certain of them had threatened to set fire to the town as soon "as it shall be invaded by an Enemy."[56]

Despite the continued bitterness, Catholics in some number evidently came into the colony to live during this period. Except in times of danger, they were apparently overlooked, and, so long as they made no outward practice of their faith, were not molested. But the feeling of uneasiness about them was ever present. Under date of June 1, 1696, we find in Samuel Sewall's *Diary* that Mr. Wigglesworth preached the Artillery Sermon. He urged his hearers to put on the armor of God, saying it would be necessary to do so "By reason of the evil of the times or else of Popery, or something as bad as Popery should come to be set up."[57]

Irish immigration continued. The *Town Records* for May 4, 1723, indicate how numerous they were:

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[55] *The Redeemed Captive Returning to Zion, or A Faithful History of Remarkable Occurrences in the Captivity and Deliverance of Mr. John Williams, Minister of the Gospel in Deerfield.* Northampton, 1853, pp. 170-172.

[56] *Town Records 1742-1757*, pp. 103-106.

[57] Samuel Sewall, *Diary, 1674-1729.* 3 vols. In Massachusetts Historical Society *Collections.* Boston, 1868-1872. 5th series, I, 427.

> great numbers of Persons have very lately been transported from Ireland into this Province, many of which by reason of the present Indian war and other accidents befalling them, are now resident in this town whose circumstances and condition are not known, some of which if due care be not taken may become a town charge or be otherwise prejudicial to the welfare and prosperity of the place.[58]

Many of them were Catholics; for in 1732, the *Weekly Rehearsal* of March 20 published:

> We hear that Mass has been performed in town this winter by an Irish priest among some Catholics of his own nation of whom it is not doubted we have a considerable number among us.

In 1737, the Charitable Irish Society was formed. While its regulations provided that no Roman Catholics might hold office, they were not specifically excluded from membership.

The dangers of the new war called forth action against Catholics in 1746. In the *Town Records* of Sept. 22, 1746, we find:

> Whereas it is suggested that there are several persons Roman Catholicks that now dwell and reside in this Town and it may be very Dangerous to permit such persons to reside here in Case we should be attack'd by an Enemy. Therefore Voted that Mr. Jeremiah Allen, Mr. Nathaniel Gardner and Mr. Joseph Bradford be and hereby are appointed a Committee to take Care and prevent any Danger the Town may be in from Roman Catholicks residing here by making Strict Search and enquiry after all such and pursue such Methods relating to them as the Law directs.[59]

On the 25th the committee reported:

> The Committee appointed the 22d, instant to take Care and prevent any Danger the Town may be in by Roman Catholicks residing here, Reported that they had found the Laws now in force relating to such persons to be insufficient. To Enable them to Effect the same and therefore could do nothing hereon altho they suspected a considerable number of Roman Catholicks to be now in Town. . . . Whereupon it was moved & Voted that the Representatives of this Town be and hereby are desired to Endeavor at the next Session of the General Court to get a Law pass'd that shall be effectual to Secure the Town from any Danger they may be in, by Roman Catholicks Dwelling here.[60]

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[58] *Town Records 1700-1728*, p. 177.

[59] *Town Records 1742-1757*, p. 103.

[60] *Ibid.*, p. 105.

The presence of many Catholics is indicated by the order issued by the governor on April 17, 1755, in regard to raising forces for the war against the French:

> By his Excellency William Shirley, Es. Captain General & Governor in Chief in Mass. Bay in N. E. Boston, April 17, 1755.
>
> As you have received Repeating Orders from Me to enlist Men into His Majesty's Service for the Expedition intended.
>
> In the management of that Trust, I give you the following Directions. . . . 3. You are to enlist no Roman Catholick.[61]

The evidence therefore indicates a growing number of Catholics in the colony and an apparent acquiescence in their presence except in times of danger. In this period the use of the term "Roman Catholic" instead of "Papist" became more common. There was no fundamental change, however, even in the next succeeding years. The narrow attitude towards any practice of their religion by the Acadian captives in Massachusetts during their involuntary stay here,[62] the specific exclusion of Roman Catholics from toleration in 1772,[63] and the reaction of the colony to the Quebec Act are evidences of this attitude. It required the Revolution and the help of France to bring about a toleration of the open practice of the Catholic religion.

WILLIAM H. J. KENNEDY.

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[61] Proclamation in possession of Massachusetts Historical Society. Photostatic copy in Boston Public Library.

[62] Hutchinson, *op. cit.*, III, 40-42.

[63] *Boston Town Records, 1770-1777.* Report of Record Commissioners, pp. 95-96.

# THE HUGUENOT POLICY OF LOUIS XIV AND POPE INNOCENT XI[1]

Popular conceptions of the relationship of Pope Innocent XI to the Huguenot policy of Louis XIV have shown an extraordinary variance. While some historians have maintained that the pontiff wholeheartedly approved of the royal program, others have considered him actually to have been unsympathetic.

Such a wide range of concepts cannot be accounted for by any justifiable difference of opinion. Rather would I suggest that the advocates of the opposing interpretations have failed to weigh the facts of the case at their proper relative values. Almost unanimously they have assumed that Louis' policy was an entity to be taken or rejected as a whole. In this light they have aimed to create one or another consistent attitude for the pope. Such a procedure has obliged the exponents of each point of view either to ignore the evidence which was out of harmony with their interpretation or to discard it as irrelevant.

If the practice be abandoned of considering in its entirety something which can be reduced to its elements, what appears to be an historical problem will be greatly simplified. The Huguenot policy of the Grand Monarch resolves itself into an end and a means to its fulfillment. Religious uniformity in France was the royal ambition; its attainment was to be sought in various ways. To appreciate the relation in which the pontiff stood to the whole subject we must examine his attitude toward the king's aims and also his opinion of the methods employed.

While Innocent XI had no part in the formulation of Louis' Huguenot policy nor was in any way directly responsible for it, the assumption must not be drawn that he lacked sympathy with its purpose.[2] Such was most certainly not the case. It is not surprising that the Supreme Pontiff was interested in the efforts of the Eldest Son of the Church to gain converts. He was constantly informed of the success which attended Louis' proselyting zeal, and he did not hesitate to make his sentiments known to the king through the French ambassador at Rome and the nuncio at Paris. Both of them testified frequently to the satisfaction of the Holy Father with His Majesty's "indefatigable application to the conversion of heretics."

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[1] **Read at the Eleventh Annual Meeting of the American Catholic Historical Association, Boston, Mass., December 30, 1930.**

Furthermore Louis XIV received three papal briefs in which the pope expressed gratification at the royal zeal for the propagation of the faith.[3] The first of these followed the revocation of the Edict of Nantes. It was superlative in its approbation. On this occasion Innocent said in part:

> We have deemed it to be our duty to commend lavishly your glorious religious spirit by this distinguished and enduring evidence, our letter, and to congratulate you exceedingly on the crown of immortal praises which, through a signal deed of this kind, you have added to your hitherto nobly performed achievements.

Again some six months later Innocent wrote:

> Moreover, assigning abundant and deserved praises to the extraordinary zeal with which you strive each day further to advance piety and the Catholic religion in that flourishing realm of yours, we pray God, from Whom all blessings flow, for Your Majesty's continuously unbroken happiness and prosperity.

The third brief which touches upon the king's Huguenot policy was dated January 15, 1689. In it the pontiff approves

> that extraordinary zeal (never sufficiently commended by any praises) with which you have set as your illustrious goal to extend the Catholic religion and to guard it vigorously against heretics.

Likewise in the first consistory to be held after news of the edict of revocation had reached Rome, Innocent praised Louis' zeal in similarly glowing terms. The pope at this time also authorized the representatives of His Most Christian Majesty in Rome to conduct a three day celebration in honor of their master's achievement for religion. There is no indication that Innocent XI at any time showed displeasure with the king's aim. Indeed, it would have been exceedingly strange had he done so. Let us see if the same can be said with regard to the means by which that end was sought.

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[2] For a detailed account of the question of Innocent's responsibility, see chapter III, O'Brien, Louis, *Innocent XI and the Revocation of the Edict of Nantes* (Berkeley, 1930).

[3] Berthier, Joachim Joseph (Editor), *Innocentii PP. XI epistolae ad principes* (Rome, 1890-1895), II, 260, 275, 425.

By a gradual withdrawal of their political rights and freedom of worship Louis hoped to induce his Huguenot subjects to forsake their religion. In pursuance of this policy he set about, by royal ordinance, to restrict the activities of the dissenters. Before 1680 the royal program developed slowly but thereafter it was pursued with vigor.

Monsignore Ranuzzi, the nuncio, informed the Holy See of each of the crown's encroachments upon the privileges of the Protestants. Invariably the pope signified his satisfaction with the royal regulations. An examination of the correspondence which passed between the Vatican and the Paris nunciature makes it clear that Innocent was pleased with the crusade against heresy in France, at least insofar as the political and religious restrictions on the Huguenots were concerned.

The papal attitude is entirely intelligible. Seventeenth-century Europe still professed belief in the Christian state. Naturally the pontiff subscribed to that opinion. According to it the secular authority was responsible to God for the faith of its subjects. Thus the duty devolved upon the state of protecting orthodoxy and preventing heresy. The least the state could do in fulfilling its obligation was to deny political rights and freedom of worship to those refusing to conform to its established religion.

To a certain extent France had ceased to do this after 1598. The Holy See, like the Gallican church, viewed the Edict of Nantes as an abandonment on the part of France of her obligation as a Christian state. In other words, official recognition of the Huguenots as French subjects having equal rights with their Catholic compatriots and permitted to worship publicly in their own way was interpreted as encouraging Protestantism. Consequently all the ecclesiastical influence which could be summoned opposed the religious settlement of Henry IV from the beginning and continually thereafter. Thus it was that Innocent XI was also ranged against religious toleration in France. For this reason he was gratified to learn of the royal policy which aimed at its withdrawal. But the fact that the pontiff approved of the abrogation of the Huguenots' political rights and freedom of worship does not establish his acceptance of Louis' whole program for the propagation of the faith.

The first indication of papal dissatisfaction with the royal proselyting campaign manifested itself when attempts were made to modify the customary method of admitting converts to the Church. The established practice required that an abjuration of heresy be followed by a declaration of faith prescribed by the Council of Trent. On June 20, 1685, the nuncio informed the Vatican that His Most Christian Majesty desired a new formula to replace that of Trent. It was to be designed, he said, "to close the mouths of heretics who perverted the minds of untutored persons by misrepresenting Catholic doctrine." [4]

Two months later the proposed declaration, drawn up by the Assembly of the Clergy, made its appearance. So vague were its terms that it was even unacceptable to the court, consequently the Archbishop of Paris forbade its use. Louis considered the matter closed, but the pope did not. The Paris formulary was submitted to the Holy Office for inspection and several months afterwards was solemnly condemned by that body.

To facilitate conversions and in default of a more palatable means of submission to the church than the declaration of the Council of Trent, some bishops now permitted Huguenot converts to abjure heresy in general terms without specifically declaring the articles of faith to which they subscribed as Catholics.

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[4] *Nunziatura di Francia* (MS., Archivio Segreto del Vaticano), vol. 172A, fol. 287.

Ranuzzi reported this practice to the Holy See and received the prompt reply:

> The Huguenots who abjure in general terms without professing the articles expressed in the formulary of Pius IV, as prescribed by the Council of Trent, cannot be good Catholics; and the bishops who have approved such abjurations will not be able to justify their conduct.[5]

Louis was exceedingly annoyed at the pope's refusal to overlook the methods used to gain converts in France. He expressed this annoyance in a letter to Cardinal d'Estrées, the brother of the French ambassador at Rome. The king said that it would be better for the Church if the Vatican bothered itself less about the means employed by the French prelates in their work, "for nothing is more capable," he concluded, "of strengthening the stubbornness of heretics than Rome's continual censures of everything which does not conform with her doctrines"![6]

Innocent XI, then, condemned a practice which permitted the Huguenots to be received into the Church without explicitly forswearing their former beliefs. He was unwilling to tolerate the dilution of Catholic doctrine, as promulgated by the Council of Trent, for the purpose of making conversions among the French Protestants. His Most Christian Majesty was thus made to realize that he could not depend upon unqualified support from the Holy See in his proselyting plans.

But if Innocent was disturbed by such practices as that just mentioned, how much more alarmed must he have been to learn of the actual use of force in the king's Huguenot program! There is reason to believe that the pope was uninformed of the French persecution until sometime after the revocation of the Edict of Nantes. It is to be recalled that the abrogation of the famous ordinance of Henry IV did not *ipso facto* abolish freedom of conscience. The last article of the edict of revocation explicitly stated that the Protestants remaining in the realm would not be

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[5] *Ibid.*, vol. 172, fol. 25.

[6] *Correspondance de Rome* (MS., Archives des Affaires Etrangères), vol. 294, fol. 414.

"troubled or hindred on the pretext of their religion." Innocent did not know that this clause was to remain a dead letter.

Shortly after the revocation the pope expressed the belief that no force had been employed in gaining conversions. On November 13, 1685, Innocent received the French ambassador in audience. The latter reported the Holy Father's remark that a cardinal had accused the French king of gaining converts by compulsion. Innocent assured the ambassador that he had denied the allegation and made known to the prelate in question that His Most Christian Majesty had purged his kingdom of heretics by kindness and by the expenditure of great sums of money. Three weeks earlier the pope had similarly defended Louis' policy in an audience granted the representatives of Austria and Spain. On this occasion, other than religious motives had been imputed to Louis in his attack on Calvinism. "The Most Christian king," replied the pope, "is not inspired by political considerations, but by piety, service to God, and zeal for religion." [7]

Moreover, the pontiff had very definite opinions as to the efficacy of persecution as a means of suppressing heresy, opinions which he had expressed in a conversation with Queen Christina of Sweden in October, 1685. Innocent said on this occasion: "Heresy is of such a nature that if it be not extinguished, persecution augments rather than diminishes it." [8] Surely anyone thus convinced would not condone the religious persecution to which the French resorted.

Since it is to be assumed that the pope was unaware of the impious travesty which in France was termed "conversion" at the time he made the foregoing remarks, it is well to examine how he could have been deluded.

The two principal channels through which the pope received information regarding France were the French embassy at Rome and the apostolic nunciature at Paris. If the d'Estrées brothers themselves knew of the persecution in France their knowledge was obtained through some unofficial channel. None of the despatches addressed to them from Paris gave any hint that conversions were insincere, much less mentioned the use of force. Even were duke and cardinal informed of the true state of affairs, to have imparted their knowledge to the pope would have prejudiced their cause needlessly. They were making the most of Louis' zeal for religion in an effort to induce the Holy Father to grant certain concessions to the Eldest Son of the Church. When they addressed His Holiness on their master's Huguenot policy they undoubtedly presented it in its most favorable aspects. There was no possibility that Innocent should learn the truth from them.

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[7] *Ibid.*, vol. 296, fol. 212.

[8] *Ibid.*, vol. 297, fol. 225.

The Paris nunciature presented an entirely different situation. Ranuzzi and his assistants sent voluminous reports to the Vatican and apparently related all they knew. Prior to September, 1685, there was nothing in any of their despatches to justify the apprehension of Rome concerning the conversions on the grounds of intimidation. But during and after that month references to compulsion appear in the correspondence. On September 17, for example, the nuncio spoke of the abjuration of 60,000 converts in a few months in the generality of Bordeaux and added that the troops hitherto lodged there had been removed in accordance with a privilege which the king had granted the new Catholics. A week later he again alluded to the dragonnades, this time still more openly. He reported that it was believed the king intended to send troops into Dauphiny to frighten the Huguenots and to compel them to become Catholics "as is done elsewhere." On October 15, a despatch from the nunciature contained the following statement:

> As the means practiced heretofore in different parts of the realm have been efficacious in gaining converts, they will be pushed more vigorously in the future . . . namely, the quartering of dragoons and guardsmen in the homes of Huguenots to live and act as they please until their hosts become Catholics.[9]

A month later this was followed by a report from the secretary of the nunciature in which there is an allusion to the use of force, with the statement that although there were many abjurations there were few conversions. Henceforth the nuncio's despatches contained frequent references to the Huguenot persecution, which was gradually assuming alarming proportions.

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[9] *Nunziatura di Francia*, vol. 174, fol. 395.

If the pope was unaware of conditions in France it was certainly not the fault of the Paris nunciature. It seems significant, however, that the Vatican's replies to the foregoing despatches made no reference whatever to the persecution although it was usual for the cardinal secretary to express his opinion or to repeat that of the Holy Father on any important matter.

All the correspondence of the nuncios was addressed to the papal secretary of state. Obviously the pope saw very few, if any, of these reports. He was dependent for his information upon the cardinal secretary, in this case Cybo. There is reason to believe that Cardinal Cybo was a pensioner of the French Crown.[10] That he was on exceedingly good terms with the brothers d'Estrées is attested by their reports in which appear frequent references to the cardinal's attachment to the interests of France. Moreover, Cybo had personal reasons for fostering Franco-Roman amity. Most of his income was derived from Avignon, and Louis' unfriendliness toward the pope constituted a serious threat against the continued possession of that territory by the Holy See.

Naturally Cardinal Cybo, knowing Innocent's temperament, realized that the pope could not be expected to condone the forceful measures undertaken to coerce the Huguenots into rendering a lip-service to the church and pretending to be converted. That a condemnation of these proceedings by the pope would be exceedingly distasteful to the Grand Monarch was also apparent to the astute secretary of state. There was only one way in which Cybo could be certain that the pontiff would remain silent on the matter and that was to withhold the information which he alone had.

No evidence has been found which proves that the cardinal deliberately suppressed reports from the Paris nunciature. However it is a plausible assumption that for a time the pope was kept in ignorance of actual conditions in France. The cardinal admitted his devotion to Louis XIV and his solicitude for "diverting difficulties."[11] And the fact that no comment was made by the secretary of state in reply to Ranuzzi's information relating to the use of force strengthens the case against him.

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[10] Gérin, Charles, "La disgrace de M. de Pomponne," *Revue des Questions Historiques*, XXIII, 13.

However it may have happened, Innocent seems to have been unaware of the French situation at least until the time of the consistory of March, 1686, in which he publicly commended the Grand Monarch's zeal. Fate played into the hands of those who were anxious to keep him in the dark, for early in December, 1685, he fell ill, and for four months was unable to grant audiences save to a few of his ministers. After the consistory and the Roman celebrations in honor of the destruction of heresy in France, Innocent was more or less publicly committed to the French program.

When or how the pope first learned of the forceful methods by which the faith was being propagated in France is unknown. Cardinal Cybo would have had less reason to withhold his information after the Holy See's commitment to Louis' policy. Possibly the French persecution was brought to Innocent's attention by the retaliatory measures of the Dutch government against the Catholics of the Netherlands. The pope earnestly sought to mitigate their sufferings and he was informed of its cause in no uncertain terms by his representatives at Cologne, London and Brussels. Again, the truth may have reached Innocent through Queen Christina who so violently condemned the French policy. The Spanish and Austrian ambassadors likewise had no reason to shield the actions of the Grand Monarch's government. In any case the pontiff eventually came to be informed of the French situation, and, while he on no occasion officially took cognizance of the use of force in the conversion of the Huguenots, from time to time he gave evidence of his feelings in one way or another.

In an audience granted to a Dutch priest in 1688, the latter reported the Holy Father, in speaking of conditions in France, to have said: "We do not approve in any sense these forced conversions which as a rule are not sincere."[12] Moreover at about the same time, in a letter to Emperor Leopold, Innocent referred to the French persecution in these words:

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[11] *Correspondance de Rome*, vol. 316, fol. 103.

[12] *Papers of Cardinal Gualterio* (MS., British Museum, *Jure Emptionis* 20401, No. 16).

> He [Louis XIV] prides himself on having contributed with all his power to conserving the rights of the Holy See, and to increasing the number of Catholics, in that he has brought several million to reenter the bosom of the church. To be sure this number would be considerable if the conversions had been made by the holy and pious exhortations of his clergy rather than by violence and by the fury of his soldiers. For what likelihood is there that conversions obtained by torture are real conversions? We have wept, we have bemoaned them instead of rejoicing in them. The horrible thought of so many sacrileges which have been committed will cause me to shudder for the rest of my days. . . . Would it not have been a thousand times better for the glory of the name of Jesus and for the salvation of so many souls to whom God will not grant grace since they are impious and sin against the Holy Ghost, would it not have been better to have left them in their former complete liberty than to have made them fall into this callousness from which they will never be able to extricate themselves? [13]

Furthermore Queen Christina seized the opportunity several times to make known Innocent's attitude. On one occasion a letter which she wrote criticizing conditions in France was published by Pierre Bayle in his *Nouvelles de la république des Lettres.* It had not been intended for publication but in a second letter stating she did not regret the publicity given the first, she added: "To the credit of Rome it must be said that all here of good sense and worth, who are animated by true zeal, are not duped by France any more than I." [14]

Christina would hardly have made such a generalization had she not intended to include the Holy Father. This point is substantiated by a third letter in which the queen said that Innocent rendered her opinion its just due although he was overcareful not to offend the Grand Monarch and was unable to speak for reasons of policy.[15]

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[13] *Lettre du pape Innocent XI à l'empereur Léopold* (no place, 1688). Several references to the Vienna original MS., appear in Bellet, Charles, *Histoire du cardinal Le Camus* (Paris, 1886).

[14] Arkenholtz, Johann, *Mémoires concernant Christine, reine de Suède* (Amsterdam, 1751-1760), II, 234.

[15] *Ibid.*, IV, 133.

Two other contemporaries of Innocent XI have left us evidence that they correctly judged his opinion in the matter. Neither of them could have had his knowledge directly from the pope but both occupied positions from which it may be assumed that they were reliably informed, particularly since their statements are correct. The individuals in question are Girolamo Venier, the Venetian ambassador at Versailles, and Abbé Le Gendre, the secretary of the Archbishop of Paris. In neither case are we told of the sources of their information.

Venier, in the *relazione* which he submitted to the Venetian Senate at the expiration of his mission to France, spoke of the papal attitude regarding the methods used against the Huguenots in the following manner:

> Although meritorious the Court of Rome abstained from praising the measures taken against the Huguenots, proclaiming the impropriety of using armed apostles as missionaries, and showing this new method not to be best since Christ had not adopted it to convert the world.[16]

So also the Abbé Le Gendre complained in his *Mémoires* that scarcely anyone at Rome rejoiced over the suppression of heresy in France; "Innocent XI less than any other," he added, "excusing himself by saying that he could approve neither the motive nor the methods of these conversions by thousands where none were voluntary." [17]

In forming our conclusions with regard to Innocent's attitude toward the use of force in the French conversions we are not entirely dependent upon the pope's private statements nor on the careful judgments of certain of his contemporaries. The pontiff's treatment of Etienne Le Camus, Bishop of Grenoble, is also highly illuminating.

Le Camus was the one prelate in France who, more than any other, stood out against the Huguenot persecution. Not that he believed in religious toleration as a principle. To expect such a thing from a seventeenth-century cleric of almost any denomination would be an anachronism. The Bishop of Grenoble was as enthusiastic as any of his confrères in accepting the abrogation of the ordinances permitting the Huguenots publicly to practice their religion; but this was as far as he cared to go in the matter. The use of force in gaining adherents to Catholicism was entirely repugnant to him. Le Camus bitterly opposed the dragonnades and was instrumental in securing the withdrawal from his diocese of troops sent there to intimidate the Protestants.

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[16] Alberi, Eugenio and others (Editors), *Relazioni degli ambasciatori Veneti al Senato* (Florence and Venice, 1839-1863), series 2, *Francia*, III, 467.

[17] Le Gendre, Louis, *Mémoires* (Paris, 1863), 67.

In September, 1686, Le Camus was elevated to the sacred college. This was a shock to Louis XIV. Not only did the prelate lack the royal nomination; the crown had not even been consulted in the matter. To make the situation still worse Louis' candidate, the Bishop of Beauvais, was ignored. It would be ridiculous to claim that the promotion of Le Camus was primarily a recognition of his opposition to the Huguenot persecution. The Bishop of Grenoble merited his new dignity by his fine qualities of mind and character. But it must be remembered that his stand on the subject of conversion was generally known and that his elevation had been made entirely on the initiative of the Holy See. Furthermore in April, 1687, the cardinal issued a pastoral letter to his clergy dealing with the so-called "newly converted." In it the *curés* were charged to abstain from any form of coercion in their treatment of the former Huguenots. The tenor of the letter may be fairly judged by this excerpt from it: "God wished the service rendered Him to be voluntary."

The effect of Le Camus' pastoral may be easily imagined. At once a protest was raised by the court prelates. When the cardinal saw the storm of disapproval which greeted his letter he sent it to Rome together with his other writings. The pontiff at once replied with a brief of commendation stating that he had taken no notice of the protests and even going so far as to characterize them as "the vain calumnies of a group of ignoramuses." [18] Several months later Innocent addressed the cardinal another brief full of the most laudatory terms.

These letters from the pontiff can signify but one thing:

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[18] Bellet, *op. cit.*, 376.

Innocent shared Le Camus' point of view with regard to the Huguenots. A deduction which would have been possible since the red hat had been conferred upon the prelate becomes imperative in consequence of the papal approbation of the cardinal's instructions to his clergy.

Since it seems clear that Innocent disapproved of the use of force in Louis' campaign to convert the Huguenots the question at once suggests itself: "Why did not the pope formally reprove these actions as publicly as he had endorsed Louis' zeal for the propagation of the faith?" Although Innocent himself does not give us an answer, it is not difficult to find one.

The relations between the Holy See and the Eldest Son of the Church, never cordial during the pontificate of Innocent XI, were increasingly strained in its latter years. It was impossible for the pontiff to foresee the lengths to which the king might go if he considered himself sufficiently provoked. An outspoken denunciation of the forced conversions would probably have been misunderstood at the French Court and interpreted as an attack on the Huguenot policy so dear to the Grand Monarch. It might have precipitated a crisis in Franco-Roman relations. It is even conceivable that the Gallican Church would have declared the pope a heretic; his orthodoxy had been challenged not only by the Parisian pamphleteers but by the advocate general of the *Parlement* of Paris, who was known to speak the mind of the court.[19] Such an action would have led to an open rupture and possibly to the creation of an independent church of France.

What the attitude of Innocent XI was, then, to the king's Huguenot policy may be readily understood. He was wholeheartedly in sympathy with its aim—the progapation of the faith in France. True to his seventeenth-century environment, the Holy Father approved of Louis' determination to abolish freedom of worship and to deprive the Huguenots of their political rights. Innocent, however, was unwilling to sanction the use of questionable means to gain converts. He repudiated the dilution of

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[19] O'Brien, *op. cit.*, 36.

Catholic doctrine for the purpose of facilitating submission to the church and he, at least privately, condemned the use of force as a proselyting agency.

When we see the papal position in all its aspects it becomes clear to us why historians have persisted in misrepresenting it. Conscious of the fact that Innocent approved or condemned some phase of Louis' policy, and imbued with the idea that that policy was an entity to be taken or rejected as a whole, they have placed the pope squarely for or against the king when in fact, with limitations, he was both.

Louis O'Brien.

# MISCELLANY

## THE ELEVENTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

BOSTON, MASSACHUSETTS, DECEMBER 28-31, 1930.

Under the distinguished patronage of His Eminence, William Cardinal O'Connell, Archbishop of Boston, the eleventh annual assembly of the American Catholic Historical Association was held in the Hotel Copley Plaza, Boston, Massachusetts, on Sunday, Monday, Tuesday, and Wednesday, December 28-31, 1930.

Meeting concurrently with the American Historical Association which was holding its forty-fifth annual sessions, with the Mississippi Valley Historical Association, the Conference of Historical Studies, the Agricultural History Society, the National Council for Social Studies, and the American Society of Church History, the American Catholic Historical Association inaugurated the first assembly of its second decade of devotion to the promotion of study and research in the general history of the Catholic Church throughout the world.

In the range and scholarship of the twelve papers prepared for this eleventh annual meeting, in the cordial coöperation its officers and members received from the committees formed for that purpose, and in the delightful social receptions arranged for our hospitality, the Boston meeting proved to be the most successful held since our foundation at Cleveland in 1919. The COMMITTEE ON LOCAL ARRANGEMENTS, of which the Right Rev. Monsignor M. J. Splaine, D. D., was chairman, the Rev. Augustine F. Hickey, Ed. D., vice-chairman and treasurer, and our former president, Rev. Robert Howard Lord, Ph. D., secretary, left nothing undone to assure us of a hearty and generous welcome. The members of this Committee were: Rt. Rev. J. F. McGlinchey, D. D.; Rt. Rev. R. Neagle, D. D.; Very Rev. M. J. Owens, V. F.; Rev. W. J. Barry; Rev. Hugh F. Blunt, LL. D.; Rev. John A. Butler; Rev. W. J. Casey; Rev. C. N. Cunningham; Rev. F. X. Dolan, D. D.; Rev. Patrick F. Doyle; Rev. P. J. Durcan; Rev. W. B. Finigan; Rev. C. J. Galligan; Rev. Florence J. Halloran; Rev. J. H. Harrigan; Rev. J. F. Kelly; Rev. L. J. Knapp; Rev. J. J. Lynch; Rev. H. M. Lyons; Rev. J. F. Mellyn, S. J.; Rev. J. B. Mullin; Rev. W. G. Mullin; Rev. Francis V. Murphy, D. D.; Rev.

R. J. Quinlan, S. T. L.; Rev. D. C. Riordan; Rev. Michael J. Scanlan; Rev. J. E. Sexton, D. D.; Rev. John A. Sheridan; Rev. Denis F. Sullivan; Rev. J. V. Tracy; Rev. T. A. Walsh; Mr. Jeremiah E. Burke; Mr. J. J. Burns; Mr. J. H. Carney; Mr. J. H. Cunningham; Mr. M. J. Curran; Mrs. E. C. Donnelly; Professor J. D. M. Ford; Mrs. Curtis Guild; Mr. Wilfred F. Kelley; William H. J. Kennedy, Ph. D.; Mr. J. M. Kirby; Mr. C. D. Maginnis; Mr. J. J. Mahoney; Edward A. McLaughlin, Jr.; Mr. P. A. O'Connell; Mrs. John A. Reardon, Jr.; Mrs. Vincent P. Roberts; Mrs. Francis E. Slattery; Mr. Foster Stearns, and Mr. Hugh Whitney.

Assisting this Committee were two other Committees. The COMMITTEE ON RECEPTION, of which Mrs. Frances E. Slattery, President of the League of Catholic Women, was chairman, was composed of the following ladies: Miss Anna Comerford; Mrs. Maurice J. Curran; Mrs. Edward C. Donnelly; Mrs. T. J. Falvey; Mrs. C. G. Flynn; Miss Julia Prendergast; Miss M. Alice Hurley; Mrs. Edward McLaughlin; Mrs. George McCarthy; Miss Myra Morris, and Mrs. P. A. O'Connell. The burden of the practical work of the meeting fell upon the efficient COMMITTEE ON REGISTRATION AND INFORMATION, of which Miss Mary Carmelita Supple of the Cambridge High and Latin School was chairman, with Miss Anne Mullarkey as secretary, assisted by the following ladies, some of whom have been members of this particular Committee in past meetings: Miss Agnes V. Ryan; Miss Josephine Lyon; Miss Elizabeth W. Loughran; Elizabeth Linskey, Ph. D.; Miss Mary E. Barry; Miss Mary E. Murray; Miss Hilda F. Russell; Miss Ellen C. Doherty; Miss Mary De Lacy Linehan, and Miss Margaret Guilday.

In spite of the fact that, with so many historical groups meeting concurrently, every available space was occupied, the management of the Copley Plaza Hotel generously set aside for our exclusive use the Ball Room Foyer, and here all our sessions were held. On Sunday evening, December 28, with Monsignor Splaine as host, a reception was tendered to all the Committees and their friends and a cordial word of welcome given to the visiting members. The final meeting of the executive council took place the next morning at nine o'clock with President Tschan in the chair. The principal business at this meeting was the drafting of a letter of appreciation to His Eminence, Cardinal O'Connell, for the gracious coöperation given to the Association during the months of preparation for the meeting itself.

Four papers were read at the opening public session on Monday morning, at which the Right Reverend Richard J. Haberlin, D. D., pastor of St. Peter's Church, Dorchester, Mass., presided. The genial executive secretary of the Florida State Historical Society, Dr. James A. Robertson, whose researches have brought to light so much of the Catholic history of the old Spanish Southeast, read an illuminating paper on *Church Government in Florida.* This was followed by a critical analysis of the recent studies of Augustine Fliche of the University of Montpellier on Gregory VII in a paper read by the Rector of the Benedictine Abbey College of Belmont, N. C., the Very Rev. Dr. Thomas Oestreich, O. S. B., entitled *The Hildebrandine Reform and its latest Historian.* The wide interest created in Massachusetts and elsewhere in the tercentenary celebrations of that State during the past year gave a particularly interesting background to the next paper on *Catholics in Massachusetts before 1750,* which appears in this issue of the Review, read by the President of the Teachers College of Boston, Dr. William H. J. Kennedy. At the last moment, Mr. Carlos E. Castañeda, the Latin-American librarian of the University of Texas, was obliged to go to Mexico City on a special mission, and the assembly missed the opportunity of hearing his paper on *Earliest Catholic Activities in Texas,* which will, however, appear in the Review during the course of the year.

During this morning session, His Eminence, Cardinal O'Connell honored the Association by his presence and spoke briefly to the assembly on the grave obligation of making known the truth of our Catholic historical past. "I feel keenly and deeply", His Eminence said, "the pleasure and honor of being able to greet you in Boston. The work of the Association is of immense importance. The facts of history are not of such great importance, but it is the interpretation of these facts that is important. There has been little true history written about the Catholic Church. The majority of highly educated people who are not Catholics, are poorly equipped in the matter of Catholic history. The most essential facts have been alarmingly misrepresented. Historians have been too much influenced by courts, by the spirit of the times, or by the power of money. . . . Let us try our own little best to interpret correctly the great facts of history in the true light in which they happened." Taking an example from the spirit of propaganda in pre-Reformation times and during the World War, His Eminence vigorously denounced the continuance of the century-old historical propaganda against the Catholic Church and urged upon the members of the Association the duty of placing before the fair-minded section of the American public the true retrospect of the history of the Church in this country as well as in the world at large.

At the regular business meeting, Monday afternoon, December 29, with President Tschan in the chair, the annual reports of the Association were read. Dr. Guilday's summary of the year's work consisted mainly in a detailed account of the publications in the field of American Catholic history since the death of John Gilmary Shea in 1892. Concerning the progress of the Association during the past year, he said in part:

> It will be my pleasure in the official records of this Eleventh Annual Meeting, to be printed in the April, 1931, issue of the REVIEW, to chronicle the gratitude of the Association for the exceptional coöperation we have received from the Committee on Local Arrangements. His Eminence, the Cardinal, generously accepted the honorary chairmanship of the Committee, and the other officers, Monsignor Splaine, the chairman, Dr. Augustine F. Hickey, the vice-chairman and treasurer, and Dr. Lord, the secretary, have been unflagging in their efforts to bring the year 1930 to a close by making this Meeting one of the chief Catholic events of the year in Boston. To the members of the clergy and to the ladies and gentlemen who are members of this Committee, and through whose generosity it has been so brilliantly arranged, the Association offers its sincere thanks. Likewise to Mrs. Francis E. Slattery, chairman of the Reception Committee, and to the ladies who form that Committee, we are profoundly grateful for the guidance and assistance they have shown us. The group of young ladies of the Committee on Registration and Information, of which Miss Mary C. Supple is chairman, deserves our sincere appreciation for their assistance in these important aspects of our Meeting. The Association desires likewise to express its gratitude to Mr. Francis Russell Hart, chairman, and to Professor Samuel E. Morrison, vice-chairman, of the Committee on Local Arrangements of the American Historical Association, for the hospitalities extended to us. It is not always an easy task to make an adequate distribution of space, even in a large hotel like this, for all the various group meetings; and our Committee on Programme, of which Monsignor Splaine is chairman, wishes to place on record the generous treatment we have received in this regard from the management of the Copley-Plaza.
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> The problems we faced at our foundation in 1919 are practically the same as those we are meeting today. Our aims have not become more definite, for that has hardly been necessary. Our purpose is to make the Church better known by stimulating study and research in our own ranks and by defending the historic past of the Catholic Faith from unworthy or unskilled opponents. How far we have met with success is a question that can hardly be answered

after so short an existence. That we are filling a need in the historical scholarship of America may be taken for granted. Our foundation address in 1919, given by one who is not a member of the Catholic Faith, Dr. J. Franklin Jameson, presaged for us then a success as complete and as abiding as that which has attended the work of the American Historical Association these many years past. There are two factors which may well be proffered as chief influences in our growth. The first of these is the warm and cordial support we are receiving from the Catholic hierarchy, clergy and laity of the land; and the second, equally sacred in our eyes, is the assistance we have had these past eleven years from the leaders of the American Historical Association and the other allied groups of historical scholars. This year our programme is honored by two savants, the one whom we heard this morning, James A. Robertson, a foremost historian of the old Spanish Southeast and of the Philippines, and the other, whom we are to hear on Wednesday next, one of the leaders in medieval studies in the United States, Dr. Rand of Harvard University. To all the speakers who have prepared papers for these sessions this year, the Association offers its sincerest thanks. It is my pleasurable duty also to thank the officers of 1930 for their leadership during the past year.

The CATHOLIC HISTORICAL REVIEW has been the official organ of the Association since 1922. Under the former editor, the Rev. Patrick W. Browne, our relations with the administration of the REVIEW were all that could be desired. Two years ago when Dr. Browne was obliged to relinquish his post on account of ill-health, Monsignor Ryan, the Rector of the University, placed the editorial management in the hands of three officers of the Association: Drs. Stock, Stratemeier, and Guilday; so that in the full meaning of the word, the REVIEW is the official organ of the Association. Its editors have, however, considered for some time the advisability of choosing from out the membership an Advisory Board for the double purpose of bringing the REVIEW and the Association into closer relationship and of obtaining, as occasion requires, assistance in determining the policy of the REVIEW. I am happy to state that the six scholars who have been asked have consented. Those chosen and elected at the final meeting of the Executive Council this morning are: Rt. Rev. Joseph M. Gleason, D. D., Oakland, California, past-president of the Pacific Coast Branch of the American Historical Association; Very Reverend Charles L. Souvay, C. M., D. D., president of Kenrick Seminary, Webster Groves, Missouri; Very Rev. Thomas Oestreich, O. S. B., D. D., rector of Belmont Seminary, Belmont, N. C.; Rev. Francis Borgia Steck, O. F. M., Ph. D., professor of history, Quincy College, Quincy, Illinois; Rev. Robert H. Lord, Ph. D., formerly professor of history at Harvard University, now at Brighton Seminary; and Rev. Gerald Groveland Walsh, S. J., professor of history, Woodstock College, Woodstock, Maryland. Definite fields of Church history have been assigned to the members of this Advisory Board, and there is no doubt that the REVIEW will profit immeasurably from the coöperation of these scholars.

The Committee on membership will give us a report on the status of our membership during the past year. As announced at our last meeting, the success of the first decade of our organization seemed to justify an appeal for a notable increase in our membership. We began the year 1930 with 611 members. During the year we lost two of our original life members: Archbishop Messmer and Archbishop Dowling, and other deaths depleted our ranks. In order to carry on a membership campaign without burdening our treasury, your secretary sent out an appeal to a small group of members and within a short time the sum needed for this appeal ($500) was donated. The results of the campaign have been satisfactory. In connection with the campaign, Michael Williams, editor of the *Commonweal*, published an editorial in which he said: "It should be quite obvious, then, that there is no work of more fundamental and also immediately practical importance to the Catholic Church in the United States, or indeed to the welfare of the nation itself, than historical research followed by the capable literary presentation of the results of historical research. And it is a particularly timely occasion to refer to this matter now in view of the fact that the American Catholic Historical Association, in preparation for its eleventh annual meeting at Boston, Massachusetts, in December, is engaged in a nation-wide campaign to increase its membership. If anything like a correct estimate of the value of the work of the American Catholic Historical Association could be gained by Catholics generally, not only would its membership grow, but ample funds would promptly be put at its disposal to enlarge and make permanent the admirable plans formed by it for future activities."

The outstanding aim of the Association is to do its share impartially and whole-heartedly in creating and in augmenting a love for the history of the Catholic Church of this and other lands. Although the youngest national group in the field of historical study and research, the American Catholic Historical Association has already, with the blessing of God and through the devotion of its officers and members, succeeded in establishing that spirit of permanency which warrants our belief in the value of the organization itself as an adjunct to the splendid historical scholarship of the hundreds of Catholic colleges and universities in the United States. As beginners in the work of Catholic history, we have as a guide the experience and the progress made during the past half-century and more by such a society as the Goerresgesellschaft of Germany; and as beginners we are, as was announced last year and as we shall hear from Dr. Stock's report this afternoon, making a start in what must always be one of our principal contributions to the advance of historical scholarship—the publication of documentary materials within our chosen terrain. No activity of an intellectual kind within the ranks of the Church's faithful can be begun aright or can proceed in perfect security unless its aim rises higher than the acclaim of the world, unless its whole plan and design rest unmistakably upon a supernatural basis. The defense of every aspect of the Church's historical past is the most sacred vocation in the life of a Catholic scholar, and into the house of that scholarship must enter only those who serenely face this divine truth—*Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam.* May we then in all humility renew our dependence upon Almighty God at this outset of the second decade of our chosen work and offer to Him our gratitude for whatever success has marked the past decade and our whole-hearted devotion to the tasks that lie ahead.

The following Reports were then read:

### 1. Report of the Treasurer (Monsignor Thomas).

*From December 1, 1929, to November 30, 1930.*

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| Balance—December 1, 1929 | | | $5,699.96 |
| Investments: | | | |
| Liberty Bonds | | $ 500.00 | |
| Federal Land Bank Notes | | 4,500.00 | |
| | | | 5,000.00 |
| Cash on Hand | | | $ 699.96 |
| Receipts: Account I—General Fund. | | | |
| Annual Dues | | $2,687.12 | |
| Life Memberships | | 2,890.00 | |
| Interest: | | | |
| On Investments | $234.40 | | |
| On Bank Deposits | 37.79 | | |
| | | 272.19 | |
| Contributions to defray Expenses of Annual Meeting | | 405.00 | |
| Donation | | 25.00 | |
| Miscellaneous: | | | |
| Delinquent payment for copies of *Review* | | 3.25 | |
| | | | 6,282.56 |
| Total Receipts | | | $6,982.52 |
| Disbursements: | | | |
| Office Expense: | | | |
| Rent of Office and Telephone Service | $129.50 | | |
| Secretary's Salary | 333.28 | | |
| Supplies and Service | 266.26 | | |
| | | $ 729.04 | |
| Expense of Annual Meeting | | 285.30 | |
| Donation (*Writings on American History*) | | 50.00 | |
| *Catholic Historical Review* | | 1,443.85 | |
| Miscellaneous: | | | |
| Dues in "Facsimile Text Society" | $5.00 | | |
| Framing Photographs | 4.40 | | |
| | | 9.40 | |
| Total Disbursements | | | 2,517.59 |
| Cash on Hand, Nov. 30, 1930 | | | $4,464.93 |
| Investments | | | 3,000.00 |
| Nov. 30, 1930—Final Balance of Account I | | | $7,464.93 |

At the Annual Meeting of the Executive Council of the Association on December 27, 1929, it was voted to form a separate Account, from the General Fund—"The Revolving Fund for the Publication of Documents".

It was voted to transfer two thousand dollars of the Assets of the Association to this Account.

I made no actual transfer of this two thousand dollars but allotted from the General Assets this sum to be kept in separate Account on the books but all moneys to be combined in the one Account at the Washington Loan and Trust Company.

The Report of this Account follows.

### Account II—Revolving Fund for the Publication of Documents.

| | |
|---|---|
| **Receipts:** | |
| Subscriptions (Transferred from Benedictine Foundation) | $ 605.00 |
| **Disbursements:** | |
| Benedictine Foundation (To cover expenses involved in compiling publication, to date of transfer) | 399.64 |
| Cash on Hand, Nov. 30, 1930 | $ 205.36 |
| Amount allotted from General Assets (*Investments*) | 2,000.00 |
| Nov. 30, 1930—Final Balance of Account II | $2,205.36 |

### Summary.

| | | |
|---|---|---|
| **Investments:** | | |
| General Fund—Liberty Bond | $ 500.00 | |
| Federal Land Bank Notes | 2,500.00 | |
| | | $3,000.00 |
| Revolving Fund for Publication of Documents | | |
| Federal Land Bank Notes | $2,000.00 | |
| | | 2,000.00 |
| Total Investments | | $5,000.00 |
| **Cash on Hand:** | | |
| General Fund | $4,464.93 | |
| Revolving Fund for Publication of Documents | 205.36 | |
| | | 4,670.29 |
| Final Balance | | $9,670.29 |

Respectfully submitted,

C. F. Thomas,

*Treasurer.*

## 2. REPORT OF THE COMMITTEE ON MEMBERSHIP (REV. DR. EDWARD J. HICKEY).

The Committee on Membership has the honor of presenting the following annual report as of December 15, 1930.

The total membership on January 1, 1930, was 611 life and annual members

During the past year, the campaign already mentioned in the Report of the Secretary, Dr. Guilday, resulted in the accession to our ranks of 25 new life members and 90 new annual members. Besides these, although not counted in this general total, are 11 of our original life members who joined us when the subscription was fifty dollars, and who have raised their subscription to the present life membership dues of $100. These eleven are: Right Rev. Joseph Chartrand, D. D., Bishop of Indianapolis; Right Rev. F. L. Gassler, D. D., Baton Rouge, La.; Right Rev. William A. Hickey, D. D., Bishop of Providence, R. I.; Right Rev. T. C. O'Reilly, Bishop of Scranton, Pa.; Right Rev. Joseph Schrembs, D. D., Bishop of Cleveland, Ohio; Right Rev. J. Henry Tihen, D. D., Bishop of Denver, Colorado; Right Rev. Msgr. Victor Day, Helena, Mont.; Very Rev. James M. McDonough, Cleveland, Ohio; Rev. Thomas Oestreich, O. S. B., Belmont Abbey, Belmont, N. C.; Very Rev. Joseph V. Tracy, D. D., Boston, Mass.; and Mount St. Joseph Convent (Sisters of St. Joseph), Philadelphia, Pa. The new LIFE MEMBERS for 1930 are the following: College of Notre Dame of Maryland, Baltimore, Maryland; College of New Rochelle, New Rochelle, N. Y.; College of St. Catherine, St. Paul, Minn.; College of the Immaculate Conception, Washington, D. C.; Kenrick Seminary, Webster Groves, Mo.; Maryville College, St. Louis, Mo.; Nazareth College, Rochester, N. Y.; Providence College, Providence, R. I.; Regis College, Weston, Mass.; Rosary College, River Forest, Illinois; Woodstock College, Woodstock, Maryland; St. Bernard's Seminary, Rochester, N. Y.; St. Joseph's College, Emmitsburg, Maryland; St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana; St. Michael's Monastery, Union City, N. J.; St. Xavier College, Chicago, Illinois; St. Vincent's Seminary, Germantown, Pa.; Seton Hall College, South Orange, N. J.; Convent of the Sacred Heart, Menlo Park, Calif.; University Library, University of Notre Dame, Indiana; Mrs. Victor L. Baughman, Frederick, Maryland; Right Rev. Vincent Taylor, O. S. B., D. D., Belmont Abbey, Belmont, N. C.; Mr. Frederick V. Furst, Baltimore, Maryland; College of Arts and Sciences, Fordham University, Fordham, N. Y. The new ANNUAL MEMBERS for 1930 are: Albertus Magnus College, New Haven, Conn.; Apostolic Mission House, Brookland, D. C.; Augustinian College, Brookland, D. C.; Miss Isabelle C. Barry, Milton, Mass.; Rev. James B. Bray, Lockport, N. Y.; Rev. Raymond B. Bourgoin, Sandwich, Mass.; Mr. John J. Burns, Cambridge, Mass.; Rev. William J. Callahan, South Boston, Mass.; Francis A. Campbell, LL. D., Boston, Mass.; Mr. Denis P. Carey, New York City; Miss Virginia Carey, Chicago; Rev. Joseph T. Casey, Chaplain U. S. S. *Texas*; Rev. Thomas F. Cleary, Philo, Illinois; College of Mt. St. Vincent, Mt. St. Vincent-on-the-Hudson, N. Y.; College of St. Rose, Albany, N. Y.; Convent of the Sacred Heart, Eden Hall, Philadelphia, Pa.; Rt. Rev. Msgr. Bernard S. Conaty, D. D., Pittsfield, Mass.; Charles T. Cronan, LL. B., Framington, Mass.; Florence Joseph Donoghue, LL. B., Worcester, Mass.; John William Donohue, Springfield, Mass.; Dominican College Library, San Rafael, Calif.; Duchesne College, Omaha, Neb.; Professor Claude L. Durham, University of Southern California; Rev. Patrick Dignan, Washington, D. C.; Miss Sofia Del Valle, Mexico City, Mexico; John Tracy Ellis, Ph. D., Bourbonnais, Illinois; Emmanuel College, Boston, Mass.; Rev. Adrian T. English, O. P., Providence College, Providence, R. I.; Miss Regina M. Fiss, Janesville, Wisconsin; Rev. Joseph Fleming, White Plains, N. Y.; Rev. Dr. Joseph P. Fuhrmann, O. S. B., Corpus Christi College, Corpus Christi, Texas; Georgian Court College, Lakewood, N. J.; Miss Wilhelmina L. Gillin, Chestnut Hill, Pa.; Mr. William J. Gurley, Worcester, Mass.; Rt. Rev. Richard J. Haberlin, D. D., Dorchester, Mass.; Very Rev. John B. Harney, C. S. P., New York City; Mr. W. J. Hanrahan, Richmond, Va.; Rev. James A. Hogan, Medina, N. Y.; Rev. Francis T. Jansen, Gary, Indiana; Miss Marie Jordan, Washington, D. C.; Right Rev. Msgr. A. Kremer, D. D., Genoa, Wisconsin; Rev. John H. Lamott, Ph. D., Cincinnati, Ohio; La Salle College, Philadelphia, Pa.; Rev. John J. Laux, Covington, Ky.; Library, College of the Sacred Heart, Manhattanville, New York City; Miss Mary T. Loughlin, Boston, Mass.; Miss Elizabeth W. Loughran, Boston, Mass.; Rev. John J. Lynch, South Boston, Mass.; Miss Marie R. Madden, Brooklyn, N. Y.; Michael D'Arcy Magee, M. D., Washington, D. C.; Mr. Joseph C. Maulbeck, Union City, N. J.; Rev. John Moclair, Hollywood, Calif.; Rosemont College, Rosemont, Penna.; Right Rev. Richard Neagle, D. D., Malden, Mass.; Rev. William F. O'Brien, Durham, N. C.; Louis O'Brien, Ph. D., University of California, Berkeley, Calif.; Mr. Patrick A. O'Connell, Boston, Mass.; Very Rev. Dominic O'Connor, O. M. Cap., Bend, Ore.; Hon. Humphrey O'Sullivan, K. S. G., Lowell, Mass.; Mr. J. F. Owens, Oklahoma City, Okla.; The Pontifical College Josephinum, Columbus, Ohio; Mr. John T. Pulleyn, New York City; Redemptorist Fathers, Oconomowoc, Wisconsin; Rev. Ignatius L. Ryan, C. P., St. Ann's Monastery, Scranton, Pa.; Frank X. Sadlier, Litt. D., New York City; St. Joseph's Seminary, Teutopolis, Illinois; St. Mary's Seminary, La Porte, Texas; St. Mary's College, St. Mary's, Kans.; Rev. Francis J. Scheper, Josephinum College, Columbus, Ohio; Mrs. George P. Scriven, Washington, D. C.; Rev. William E. Shiels, S. J., Loyola University, Chicago; Sister M. Evangela, Ph. D., Mundelein College, Chicago, Illinois; Sister M. Helena, Ph. D., Incarnate Word College, San Antonio, Texas; Sister M. Jane Frances, Mt. St. Clare College, Clinton, Iowa; Sisters of Providence, Immaculata Seminary, Washington, D. C.; Sisters of St. Joseph, Sacred Heart Academy, Stamford, Conn.; Sister M. Assisium, St. Joseph's Convent, Chestnut Hill, Pa.; Sister M. Ignatius, Milwaukee, Wisconsin; Professor Leonid B. Strakhovsky, Georgetown University, Washington, D. C.; Rt. Rev. Msgr. Patrick J. Supple, D. D., Roxbury, Mass.; Mr. John E. Swift, Boston, Mass.; Very Rev. James Anthony Walsh, Maryknoll, N. Y.; Mr. Robert Patrick Walsh, Boston, Mass.; Miss Josephine Walsh, Brookline, Mass.; Rev. Joseph J. Williams, S. J., Boston, Mass.; Frank P. Weberg, Ph. D., Our Lady of the Lake College, San Antonio, Texas; Mr. P. J. Bergin, Brookline, Mass.; and Mr. D. D. Bertrand, Washington, D. C.

We lost six members by death during the past year: Most Rev. S. G.

Messmer, D. D., Archbishop of Milwaukee, Wisconsin; Most Rev. Austin Dowling, D. D., Archbishop of St. Paul, Minn.; Rev. M. J. Ryan, Holy Angels Rectory, South Meriden, Conn.; Hon. William H. DeLacy, D. C. L., Dean, Law School, Catholic University of America; Mrs. Mary D. Sheerin, Indianapolis; and Rev. Lewis J. O'Hern, C. S. P., J. C. D., Rector, Apostolic Mission House, Brookland, D. C.

The classification of the new members this year follows:

| | | |
|---|---|---|
| LIFE MEMBERSHIP: | | |
| Members of the Hierarchy | 1 | |
| Laity | 2 | |
| Institutions—Men | 10 | |
| Institutions—Women | 12 | |
| | | 25 |
| ANNUAL MEMBERSHIP: | | |
| Monsignori | 5 | |
| Priests | 24 | |
| Sisters | 5 | |
| Laity | 36 | |
| Institutions—Men | 8 | |
| Institutions—Women | 12 | |
| | | 90 |
| | | 115 |

Our total membership, therefore, as of December 15, 1930, is 726.

Respectfully submitted,

EDWARD J. HICKEY,
*Chairman.*

## 3. REPORT OF THE PUBLICATION COMMITTEE (DR. STOCK).

At the meeting held in Washington, 1390, it was voted by the Association to initiate a series of documentary publications, the first volume of which was to be devoted to the correspondence between the United States and its ministers to the Papal States.

Your committee is able to report that the work of editing these letters and despatches is well under way. Progress thereon was temporarily retarded while we awaited the outcome of the always kind efforts made by Dr. J. F. Jameson of the Library of Congress, who sought to secure for us copies of such documents in the office of the papal secretary of state as are not to be found in Washington. It was not possible to secure the necessary permission to have this search made by the Library's agent. The editor of this first volume confidently hopes to have the copy ready for printing before the end of the coming summer. The work should therefore be ready for distribution by the time of our next meeting.

At that meeting the Association should determine the nature of the contents of the second volume of our *Publications*. Your committee presents for the consideration of the officers and members during the intervening months the following projects:

1. The papers and correspondence of the Leopoldine Association. This material, it is understood, has already been assembled by one of our most active and interested members and is practically ready for publication should he consent to its appearance under our auspices and his editorship.

2. The letters and despatches to and from the American consuls to the Papal States. The United States was represented at Rome and elsewhere in the States of the Church from 1790—over fifty years before more formal diplomatic relations were opened by the two governments. Such a collection, supplementing the one now undertaken, would complete the record of this important mission.

3. A selection of appropriate documents from the rich manuscript collections in the Library of Congress. There is, perhaps, no body of correlated matter to be found there, dealing with some single subject in the field of American Catholic history, but among the recent transcripts received from foreign archives, especially from Italy, France, and Spain, there will no doubt be found many papers of a miscellaneous character which our historical students and scholars will be glad to have made available.

The Committee on Publications will be thankful for suggestions as to other possibilities for this series which, if we properly understand the Association's conception, is to be restricted to documentary material. Monographs and special studies should comprise a distinct series which it is hoped will be authorized when our finances will permit.

Respectfully submitted,

LEO F. STOCK,
*Chairman.*

## 4. REPORT OF THE COMMITTEE ON NOMINATIONS (REV. FRANCIS S. BETTEN, S. J.).

As a result of the deliberations by the Executive Council at its final meeting this morning, your Committee has the honor to present the following candidates for election as officers and members of the Executive Council for 1931:

*President*—CARLTON J. H. HAYES, Ph. D., professor of history at Columbia University, New York City.

*First Vice-President*—JAMES F. KENNEY, Ph. D., Director of Historical Research, Public Archives of Canada, Ottawa, Canada.

*Second Vice-President*—REV. JAMES M. REARDON, Pastor, Basilica of St. Mary, Minneapolis, Minnesota.

*Treasurer*—RT. REV. MONSIGNOR C. F. THOMAS, D. D., J. U. D., pastor of St. Patrick's Church, Washington, D. C.

*Secretary*—DR. PETER GUILDAY.

*Assistant Secretary*—**Rev. Dr. Stratemeier**, O. P., Catholic University of America, Washington, D. C.

*Archivist*—**Miss Josephine Lyon**, Catholic University of America, Washington, D. C.

**Executive Council:**

**Rev. Francis S. Betten**, S. J., professor of history at Marquette University, Milwaukee, Wisconsin.

**Rev. Robert Howard Lord**, Ph. D., professor of Church history, St. John's Seminary, Brighton, Massachusetts.

**Rev. Peter Leo Johnson**, professor of Church history, St. Francis Seminary, St. Francis, Wisconsin.

**James J. Walsh**, M. D., K. C. S. G., New York City.

**Leo Francis Stock**, Ph. D., associate-professor of history, Catholic University of America, Washington, D. C.

Respectfully submitted,

**Francis S. Betten**, S. J.,
*Chairman.*

The election of these officers and members of the Executive Council as well as of the new members for 1931 then followed. Among other matters discussed at this business meeting was the selection of the place of meeting for 1931. It was decided to meet with the other historical groups at Minneapolis. The Association went on record also as formally approving the plan of the United States Commission for the celebration of the two-hundredth anniversary of the birth of George Washington in 1932, and passed a resolution to that effect. Miss Elizabeth S. Kite presented a resolution requesting the Association to coöperate in the coming sesqui-centennial celebration of the victory at Yorktown (October 19, 1781), towards which event Congress has recently appropriated the sum of $200,000. It will be remembered that through the request of the French Minister at the time, Chevalier de la Luzerne, Congress attended in a body a *Te Deum* which was sung at St. Mary's Church, Philadelphia, on November 4, 1781, on which occasion Abbé Bandol, chaplain of the French Legation, preached. Miss Kite's resolution was adopted. That same evening (Monday) the members of the Association were the guests of the Trustees of the Isabella Stewart Gardner Museum, at Fenway Court, which contains one of the rarest collections of art in this country.

The public session on Tuesday morning, December 30, was presided over by the Right Reverend John B. Peterson, D. D., auxiliary-Bishop of Boston, who welcomed the members in a characteristically sympathetic address. The first paper, the result of many years' study, was an essay in textual criticism on *The Birthplace of St. Patrick* by Rev. Dr. John E. Sexton, professor of Church history at the Brighton Seminary. Next year, 1932, will be the fifteen-hundredth anniversary of the mission of St. Patrick to Ireland, and Dr. Sexton's conclusions regarding the birthplace of the great apostle created considerable discussion among the members present. While presenting these conclusions merely as a theory, Dr. Sexton won many to his belief that St. Patrick "was born in Rome, made captive in Rome, returned from captivity to Rome, became conscious of his vocation in Rome, studied and was ordained in Rome, and departed on his mission to Ireland from Rome." Miss McEntee's paper on the *Catholic Social Guild of Great Britain* was a summary of the first quarter-century of the Guild's labors. The Catholic Social Guild is an organization of zealous and public-spirited Catholics who have combined for the systematic study of Catholic social teachings and current social questions. The Guild is an English society, having originated at Manchester in 1909; but its membership is by no means confined to the Catholics of Great Britain. The headquarters of the C. S. G. are at Oxford, where its destinies are tirelessly and brilliantly guided by its honorary secretary, Father Leo O'Hea, S. J., who is also the President of the Catholic Workers' College. This unique institution, attended by carefully selected members of the working class, was founded as a memorial to Father Plater, who was the Guild's great friend and inspiration during its early years. In addition to the College, the Catholic Social Guild works for its ends through the publication and circulation of vast quantities of literature on social questions, through the establishment of numerous study clubs and the fostering of retreats for lay-folk. In the course of its more than twenty-one years of life the Catholic Social Guild has been looked upon with favor by the hierarchy and has steadily increased its membership among the rank and file of English-speaking Catholics. At the present time the prospects are excellent for the expansion of its great work.

Coming from the Pacific coast, where he is Instructor in History at the University of California, to honor the Association with the result of his studies of the pontificate of Innocent XI, Dr. Louis

O'Brien's paper on the *Huguenot Policy of Louis XIV and Pope Innocent XI* was of particular interest to his hearers, who will welcome the essay in this issue of the REVIEW. Theodore Maynard's excellent essay on *Peter Martyr d'Anghiera, Humanist and Historian,* the last paper of this session, appeared in the January, 1931, issue of the REVIEW.

Many of our members were guests on Tuesday of Harvard University at a luncheon in the Harvard Union, and listened to the charming address by President Lowell on the value of historical knowledge for present-day social and political guidance. That same afternoon the General Session of the Association was held at the Copley-Plaza, with Monsignor Splaine as chairman. Dr. Francis J. Tschan, the retiring president, read his presidential address: *Helmold—Chronicler of the North Saxon Missions,* which was printed in the January, 1931, issue of the REVIEW.

The principal social event of these joint annual meetings, the annual banquet, was tendered to the visiting members of all the historical groups by the Massachusetts Historical Society and several other organizations in the Copley-Plaza Ball Room. Each year visiting scholars look forward to the message of the President of the American Historical Association. The presidential address of Dr. Evarts B. Greene, of Columbia University, was of exceptional interest to the Catholic scholars who were present. Through the generosity of His Eminence, Cardinal O'Connell, and the gracious permission of the editor of the *American Historical Review,* Dr. Henry F. Bourne we were enabled to have sufficient reprints of this address: "Persistent Problems of Church and State" made and sent to our members shortly after the meeting was over. A digest of Dr. Greene's address will be found in the NOTES AND COMMENTS of this issue.

The closing public session on Wednesday, December 31, was of exceptional merit. After a short address by the chairman, the Right Reverend Monsignor Joseph McGlinchey, D. D., pastor of St. Mary's Church, Lynn, Massachusetts, Professor Ford of Harvard University opened the session with a paper on the *Saint's Life in the Vernacular Literature of the Middle Ages.* While limited to French medieval literature, Dr. Ford's analysis of this biographical material, both historical and legendary, opened up an interesting vista for prospective students in this attractive field. Dr. Kenney's paper which appears in this issue of the REVIEW—*Early Irish Church History as a* *field for Research by American Students*—may be considered as a summary of the vast possibilities of study and research revealed by his recent volume: *Sources for the Early History of Ireland,* vol. I: *Ecclesiastical* (New York, 1930), which has already won for its author international renown for scholarship. Since Dr. Hickey was unable to come to the Meeting, owing to pressing duties in Detroit, the last paper of the session was that by Dr. Edward Kennard Rand, professor of medieval history, Harvard University, on *A Romantic Approach to the Middle Ages,* which will appear later in a volume of essays on medieval subjects. Dr. Rand's romantic approach to the history of the period consisted in a search for the ideals underlying the facts themselves. This, he explained, is more a critical procedure than that of the "true" or "debunking" historians, who sometimes are writing merely an unpleasant sort of autobiography. Montalembert's chapter, in his famous work *Les Moines d'Occident,* on the monk as an artist is truer to actuality than is the animus of Mr. G. G. Coulton's undoubted contributions to the subject—*Art and the Reformation.* An incident of the ninth century not recorded, apparently, by either Montalembert or Coulton, the protest of the monks of Fulda against the strenuous building-campaign of their Abbot Rathgar, might be used by a "debunking" historian in support of Coulton's general view; interpreted "romantically" it yields good evidence against it. In one matter, Coulton's treatment is glaringly deficient—his estimate of the significance of monastic "copying" in the Early Middle Ages, the period with which Montalembert's work is primarily concerned. Pruned of its excesses—with the help of Coulton's investigations—Montalembert's chapter can still delight the reader as a little work of art and satisfy the historian as an essentially true statement of the case.

During the morning session of Wednesday, the Association was honored by the presence of the Mayor of Boston, Hon. James M. Curley, who welcomed the members in the name of the municipality. Mayor Curley brought with him for formal presentation to the Association a gavel, suitably inscribed, made from one of the old newel posts of Faneuil Hall, the cradle of American liberty:

Presented to the AMERICAN CATHOLIC HISTORICAL ASSOCIATION
by the CITY OF BOSTON. HON. JAMES M. CURLEY, MAYOR,
December 31, 1930. This Gavel made from original Newel
Post in Faneuil Hall, "The Cradle of Liberty."

It is interesting to note that out of the five hundred organizations which have met in Boston during the tercentenary year only four of these gavels have been presented, the last to the American Catholic Historical Association.

Many of our members attended the luncheon on Wednesday, tendered to the visiting societies by Boston University; and this year, as in 1930, when it was inaugurated, the Editors of the REVIEW attended a luncheon conference of the boards of editors of historical reviews, arranged by the American Historical Association.

The choice of the city of Boston with its three centuries of culture and tradition as the scene of our eleventh annual assembly brought satisfaction to all our members. The city itself and its environs have without doubt the strongest appeal of any in the United States for the American citizen. Historically few places in our land have for us the same sacred recollections as this—recollections of that valiant band who first came to this part of the New World, recollections of their achievements in government, of their sturdy spirit of freedom, curbed as it was at times with an interpretation which only the formation of the American nation in 1787 would bring to a clearer perspective; and recollections, hallowed in the heart of every American, of Concord, Lexington, and Bunker Hill. To those of us who are of the Catholic faith, Boston—all Massachusetts in fact—has an equally strong historic significance; for it was here that so many thousands of our forefathers in the faith came to found what is in reality one of the greatest centres of Catholic action in the world. We who came from afar to this city with its long and interesting Catholic history brought with us a profound reverence for the memory of a Cheverus, a Fenwick, a Fitzpatrick and a Williams, and brought equally fealty and admiration for the senior chieftain of Christ in the United States, His Eminence, William Cardinal O'Connell, who for almost a quarter of a century has presided over the destinies of the Faith in this part of our beloved land. The Boston Meeting set a high and noble academic standard for all the assemblies of the coming decade.

# BOOK REVIEWS

*Didascalia Apostolorum.* By Rev. Hugh Connolly. The Syriac Version translated and accompanied by the Verona Latin Fragments. With an Introduction and Notes. (Oxford: Clarendon Press. 1929. Pp. xcii, 280. $6.00.)

In the present edition the author publishes a translation of a Syriac text based on the MS. Syr. 62 of the Bibliothèque Nationale of Paris and corrected according to Cod. Borg. Ser. 148 of the Vatican Library, MS. 2023 of the Cambridge University Library and the so-called Codex Harrisianus. A study of quite a few sample passages taken at random from both the text and the notes, has convinced me of the exactness and the appropriateness of the translation. To this translation of the Syriac Version is added a careful reprint of the fragments of the Verona Latin Version as first published by Edmund Hauler in 1900.

As the author, unlike Franz X. Funk in his masterly edition of the *Constitutiones Apostolorum* in 1905, does not try to give a reconstructed text of the original Didascalia, but presents a reasoned translation of the Syriac Version with the Latin fragments, his work is most valuable or rather indispensable for any source study of the Didascalia itself.

The author deserves praise for the copious and instructive introductory discussions on the text and plan of the Didascalia and especially on certain aspects of its teaching, as Ministry, Theological Standpoint, Baptism, Eucharist, Penitential Discipline, Problem of the Old Law and Deuterosis, Scripture, Apocrypha, etc. A complete scriptural index and a handy general index are a most welcome and valuable addition. The make-up of the book is excellent as is to be expected from the Clarendon Press.

Franz J. Cöln.

*The Catholic University of America.*

*De Orosio et Sancto Augustino Priscilliantistarum Adversariis Commentatio Historica et Philologica.* By J. A. Davids. (Hagae Comitis, apud A. N. Covers. 1930. Pp. 301.)

This work, a *dissertatio inauguralis,* is a careful historical study on Priscillianism. Its purpose is to establish, as well as the extant documents permit, the real character of this heresy. The conclusion drawn by the author from a thorough analysis of the sources may be expressed as follows: While the traditional view of Priscillianism may not be accurate in every detail, an unbiased examination of all the evidence shows that the traditional estimate of the heresy is substantially correct. "Varia indicia probant tradita non omnia sed saltem in summa recta esse vocanda. Quod si ita est, tum Priscillianismus erat forma quaedam et species Gnosticismi quae doctrina ab Ecclesia semel devicta identidem mutata veste recurrerit" (p. 177). In the second part of his dissertation Davids shows that there is no real solid reason for questioning the truth of Orosius' description of this heresy nor the justness of Augustine's strictures upon it.

The author shows throughout that he is thoroughly acquainted with the sources and literature bearing upon his subject and by his use of the sources proves himself an independent investigator. He does not try to force the evidence to suit a preconceived theory. He manifests no desire to propound novel opinions nor does he cling tenaciously to accepted conclusions when not proven by the documents. His book is directed in particular against Babut, who is an ardent defender of the orthodoxy of Priscillian and who traces the traditional view regarding Priscillian to the latter's enemy, Ithacius. He clearly proves the untenableness of Babut's theories.

The title does not accurately describe the content of the book. It is true that the author treats of both Orosius and Augustine as opponents of Priscillianism, but the main purpose of the book is to establish the real nature of Priscillian's doctrine. The title should therefore read *De vera Priscilliani doctrina Commentatio Historica.* The work has no preface and we are obliged to wait until we arrive at page 34 before we learn the author's purpose in writing it. The *index librorum* on page nine fails to give the date and place of publication of the books cited. The arrangements of the various sections is not always orderly and logical. The Latin, while quite correct, is labored and artificial, and gives the impression that the book was first written in the vernacular and then translated into Latin. The work is a helpful contribution to the history of early heresies.

*St. Augustine College,*
*Washington, D. C.*

DAVID RUBIO, O.S.A.

*The Medieval Inquisition.* By JEAN GUIRAUD. Translated by Rev. Ernest Messenger. (London: Burns, Oates. 1929. Pp. viii, 208, 6/—.)

M. Guiraud rightly enjoys a high place among the Catholic intellectuals of France, for his keen judgment, accurate balance and incisive style make his services to the Faith outstanding. This, his latest volume to be presented in English, is a splendid study of the Inquisition in the twelfth to the fifteenth centuries. He is an apologist who refuses to apologize, at least in regard to essential points. To him, as to every impartial observer, the medieval Inquisition was a necessity of the time which achieved its object with remarkable success and with remarkably few abuses. He does not attempt to apportion all the credit to the Church nor all the abuses to the civil power, though devoting a chapter to the subversion of the Inquisition especially under Philippe le Bel, in the case of the Templars, and the Duke of Bedford, in the case of Joan of Arc. The book is essentially factual, in fact it would be enhanced if more space had been given to interpretation, but the whole is so well-written and informative, that the criticism is, perhaps, ungracious. It is, by far, the best brief study of the subject in English. The absence of an index is to be regretted.

P. G.

*Anna Comnena.* By GEORGINA BUCKLER. (Oxford University Press. 1929. Pp. ix, 558.)

This study is not a brief monograph but an erudite and detailed exposition of the life, times, and writings of a great Byzantine figure. Her father, the Emperor Alexius, may be considered the last of the Greeks; that is, of those who cherished and in a measure maintained the lustre of an inheritance comprising the culture of Attica and the glory of Caesar. But the gold was grown dim and the culture decadent. Anna Comnena with filial reverence paints the figure of her father with glorious colors, but they are the colors of the sunset, and the brush leaves a fading picture, far removed in imagination, style and diction from the classic models. Anna's claim on posterity rests on her writings rather than on her deeds; her attempt to attain the throne for which she had been destined was a failure. She is rightly assigned a place among the famous women of history. Her writings have not yet been translated into English.

A work as thoroughly done as this one is deserving of a reading, although we may not agree with the point of view. It reveals not only the heroine of the story, but much of the real history of the times. Anna's chief work, the *Alexias,* itself contains not only the account of the progress of public affairs, but much of the sidelights and gossip which enable the imagination to form a vivid picture of past ages and peoples. The author does not hide the fact that Anna had defects; loving glory and losing, she pitied herself; but what was the carking sorrow that engulfed Anna Comnena for nearly threescore years we cannot tell. As we look at the various phases of her character we are impressed by her accurate knowledge and attention to minutiae: the *Alexias* for the most part is solid history. Her personality and ideals are not those of the modern age; but she had strength in presenting them and faith in her father's house. As an historian, she used many sources, and had at her command written and unwritten narratives now perished. Her style was not as lively as the contemporary *koine* of her times. She avoided foreign words, using few even of the well known Latin medieval terms of her day. She apologizes for making use of "barbarian" words; when she deals with her own woes, she uses self-conscious fustian. A work as long as the *Alexias* (it contains fifteen books) could not but be tedious in spots. It has repetitions, dull passages and errors, but is enlivened by the peculiar faculty of women to record details of life and characteristics of personality which a man might observe, perhaps, but never commit to the written page. For example, in describing a naval battle, she goes into a minute examination of the Frankish cross-bow, and inveighs against the fighting priests of the Latin Church.

Georgina Buckler has done a very fine piece of work. Not much has been offered by writers in the English language in this field; the bibliography is mostly in other tongues. The indexing is ample and accurate. Despite some rather exaggerated aspersions on medieval darkness and western barbarism, we can appreciate the painstaking character of this volume. With its author we can assign to Anna Comnena a place among the historians who make the dry bones of past ages live.

F. A. WALSH, O.S.B.

*St. Anselm's Priory, Washington, D. C.*

*Studien zu Gregor VII: Kirchenreform und Weltpolitik.* Von Dr. WILHELM WÜHR. [*Historische Forschungen und Quellen,* Heft 10.] (Freiburg: Verlag F. P. Datterer. 1930. Pp. 124. M. 7. 65.)

Dr. Wilhelm Wühr, a young Catholic scholar of Munich, deserves the thanks of all serious students of the period of Gregory VII, for these highly important and stimulating studies on Church Reform and World Politics—with dominant personality of the great Hildebrand as the central figure.

After a brief introduction outlining the method, aim, and purpose of his book, the author begins with an analysis and a critical discussion of the picture drawn of Gregory VII in the works of such leading writers as Giesebrecht, Meyer von Knonau, Hauck, Martens, Hampe, Haller and Fliche. He then passes to a study of the principles underlying the Gregorian reform. The third essay is devoted to a penetrating investigation of the great pope's reform policy, and a fourth to Gregory's hierocratic system. The fifth essay is a luminous discussion of Gregory's conception of the secular state, and the series closes with two further essays on the sources—literary and canonical—to which Gregory VII was indebted for his views and inspirations.

The work is amazingly full, and gives a clear and comprehensive picture of Gregory's policy and work. In the discussion of the problems the author exhibits many of the most striking qualities of German scholarship at its best—a thorough and conscientious study of the sources, full use of the authorities, and a scrupulous fairness in the selection and presentation of the facts. Through his careful and acute interpretation of the sources, notably of Gregory's letters, he has on some important points marked an advance on the work of his predecessors. The influence of Erich Caspar, the latest editor of Gregory's register of letters, is apparent throughout the book. The author adopts and further develops Caspar's view that Gregory the Great, in his life and in his writings, was Hildebrand's ideal and the main source of his inspiration. No strikingly novel views are expressed, but the amount of detail given in support of the evidence is impressive. In spite, however, of the interest of the subject, the book is not altogether easy reading; few, if any, concessions are made to literary grace.

Exception may be taken to the statement (p. 24) that Leo IX was the first of the Cluniacs to gain the papacy. Though he shared the ideals of Cluny, Leo IX was certainly not a monk of Cluny. It is rather disconcerting to find no mention made of the admirable work of recent English scholars in this field. The contributions to the subject of such extremely able writers as Mr. Z. N. Brocke, Dr. J. P. Whitney, Mr. R. L. Poole, and others, are of the highest importance. We are deeply grateful to Dr. Wühr for these excellent studies on the greatest of the popes.

THOMAS OESTREICH, O.S.B.

*Belmont Abbey, Belmont, N. C.*

*Autobiography of Joseph Scaliger.* With Autobiographical Selections From His Letters, His Testament, and the Funeral Orations. By DANIEL HEINSIUS and DOMINICUS BAUDIUS. Translated into English for the first time with introduction by George W. Robinson. (Cambridge: Harvard University Press. 1927. Pp. 128. $2.50.)

There is yet no biography in English of Joseph Scaliger. The present work, while not a biography by itself, contains the essential materials for one. Thus the Autobiography, which appears first, ends with Scaliger's coming to Leyden. For the period of his Leyden professorship we have extracts from Scaliger's letters and from the *Secunda Scaligerana.* Then follows Scaliger's last testament which throws much light on the character of the man. Finally we have the Funeral Orations by two professors of the Leyden faculty: the famous classicist Daniel Heinsius (1580-1655), Scaliger's favorite pupil, professor of Greek from 1605 and librarian from 1607; and Dominicus Baudius (1561-1613), professor of eloquence from 1604, of history and jurisprudence from 1608, and from 1611 historiographer of the United Provinces.

All of these documents have been translated from the original Latin into very readable and accurate English by Mr. Robinson, and as here arranged form an excellent contribution to the history of classical scholarship. The great handbooks in this field, even that of Müller which deals specifically with the history of classical scholarship in Holland, fail to appreciate adequately the great mind of Scaliger. Certainly he deserves a place among the very leaders in classical studies, and it is to be hoped that the present volume will not only stimulate the writing of a worthy biography of the man in English, but will also bring him to his rightful place in the story of classical scholarship.

Roy J. Deferrari.

*The Catholic University of America.*

*Franciscan Education: A Symposium of Essays.* Edited by Felix M. Kirsch, O. M. Cap. (Milwaukee: Bruce Publishing Co. 1930. Pp. x, 120.)

Father Kirsch presents the papers and discussion, given at the Eleventh Annual Meeting of the Franciscan Educational Conference, to the Catholic educators at large; knowing that for them here will be something of practical interest. The question concerning St. Francis' attitude toward learning is ably expounded by Father Robert Hammer, O.F.M., as also is the paper entitled: "Franciscan Educational Ideals", by Father Dunstan Dobbins, O.M.Cap. The solutions arrived at gain in emphasis by a consideration of the history of the Friars during the past seven centuries as described by Father Charles Neukirch, O.M.C., treating the subject, "Franciscans as Educators." The regulations of Canon Law, and the Constitutions of the Order offer particularized enactments on teaching; hence the theme, "Ecclesiastical Legislation on the subject of Education", is thoroughly explained by Dr. Valentine Schaaf, O.F.M. Father Conrad O'Leary, O.F.M., offers valuable suggestions on the science of education in "Education as a Subject in our Franciscan Schools." "The Training of the Franciscan Teacher", by Father Vincent Fochtman, is also well done.

Jerome Siler, O.F.M.

*Holy Name College,*
*Washington, D. C.*

*Geschichte der Franziskanermissionen.* Von Dr. Leonard Lemmens, O.F.M. (Muenster: Aschendorff Verlagsbuchhandlung. 1929. Pp. xix, 376.)

This history of the missions of the sons of St. Francis is one of a series of studies (No. 12) dealing with the missionary activities of the Church and edited by Professor Dr. J. Schmidlin, of the University of Muenster, Westphalia.

Dr. Lemmens, who has already published several valuable books on the history of the Franciscan Order, indicates the scope of this, his last work, in his introduction. He intends to describe only the external propagation of the faith by the Observants, the Reformed Franciscans, the Recollects, and the Discalced; therefore excluding the Capuchins and the Conventuals.

This book, which he wishes to serve as an introduction to the studies of the Franciscan Order, begins with the journey of St. Francis to Melek-el-Kamel, the Sultan of Egypt, in 1219, to convert that Islamitic ruler; and it ends with the missionary statistics of the above mentioned Friars Minor on December 31, 1927.

Undoubtedly, it was no easy task in a book of less than 400 pages to present the various activities of these branches of the Franciscan Order during so many centuries, undertaken by men of different nationalities and carried out in nearly all parts of the world. How thoroughly the author worked is plainly evident from the extensive bibliography which precedes the treatise and which contains nearly three hundred books of reference and titles of documents.

At times, the reader must regret the annalistic brevity of the descriptions which, however, the wealth of the material almost demanded. The author tries to break this monotony of data by referring to some of the methods of these missionaries to make converts. Without a doubt, additional information in this respect would make the reading more pleasurable.

The first part of the book describes the activity of the Order among the Moslems in Europe, Asia, and Africa, and among the pagan nations of the East. In general, the author concedes that the efforts of these friars were not crowned with success as far as numbers of converts were concerned. The fanatical followers of Mohammed treated them with scorn; the nomadic Tartars could not be induced to build homesteads, and the work of John of Monte Corvino in China which began so auspiciously, could not last because the communication with the East was interrupted before a native hierarchy had been established. During that period the Italian Fathers were the main laborers in this vineyard of the Lord.

With the maritime discoveries of the fifteenth and sixteenth centuries the activities of the Franciscan missionaries grew. Usually, the Grey Friars were the first in the field and gradually, from very small beginnings, a number of large provinces arose. Naturally, from that time, the Spanish and Portuguese Franciscans had the lion-share in the propagation of the faith in the colonial empires of these two countries. The author gives glimpses of both the ardent zeal of these apostles as well as of the great opposition which confronted them.

As regards the former he sums it up in the words as contained in his "Rueckblick": "they became all to all." One of them instructs the children to sing, because the Indians love music and in this manner he makes converts (John of Monte Corvino had done the same in China with similar results); another becomes the slave of a wild tribe, to instill Christian doctrines into the hearts of his rude masters (a friar in Tartary had accompanied the nomads for the same purpose); a third one nearly starves himself to death, to feed the hungry and thus is able to teach them the truths of the faith.

Concerning opposition, persecution is their portion from within and from without. A rival missionary society impedes their work in the Philippines; the home governments, especially Portugal, trouble them by their vexatious policy; national foes, notably England and Holland, destroy some of their most flourishing missions, and finally, the South-American revolutions confiscate their properties and force them to start anew or go into exile.

In the midst of all these changes Mexico and Peru furnished the best harvest of converts. Only the bad example of many *conquistadores* stood in the way of complete success. The author gives a number of proofs to show that the sovereigns were usually favorable to their work. Thus he quotes the following directions from a letter of Philip II, then administrator of Spain, dated September 4, 1551, to the Rev. Provincial of Peru: "We have learned that Captain Valdivia has in his expeditionary forces no religious who are eager to protect and defend the Indian aborigines and therefore we wish that you send three brethren to Chile to instruct the inhabitants of that province." It would be interesting, indeed, to know how many of the Spanish colonial profiteers, at least during the first part of the sixteenth century, were Catholic Spaniards or rather avaricious Marañoes or fanatical Moriscoes.

The question whether Father Boil, the first superior of the American missions, was a Benedictine or a Franciscan is answered by Dr. Lemmens in the following manner: "It is sure that the spiritual guide of the second expedition of Columbus was P. Bernard Boil who had been a Benedictine till 1492, and who, during that year, became attached to St. Francis of Paul." This statement differs from that of F. Pius Gams, O.S.B., in his church-history of Spain; also from the conclusions of Dr. Heuser in the *Records of the American Catholic Historical Society;* and from the solution of the difficulty given by Dr. Donovan in the *Catholic Encyclopedia.*

Originally Father Lemmens also included in his history a short description of the Chinese rites controversy between the Jesuit missionaries and the Dominican-Franciscan Fathers. But after the book was completed and printed he received instructions from Propaganda Fide to omit this chapter. Therefore pages 134 to 144 are missing and the above given statement is inserted. It is only too well known that this dispute is still in such a stage that a final verdict is impossible; undoubtedly, this was the cause of such directions.

FELIX FELLNER, O.S.B.

*St. Vincent's Archabbey,*
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*The Economic and Social History of an English Village (Crawley, Hampshire), A. D. 909-1928.* By NORMAN SCOTT BRIAN GRAS, Straus Professor of Business History, Harvard University, and Ethel Culbert Gras. [Harvard Economic Studies, Vol. XXXIV.] (Cambridge: Harvard University Press. 1930. Pp. xiii, 730. $7.50.)

The authors of this volume began their work in an endeavor to obtain from detailed study an intimate picture of agricultural methods in a single medieval village. But eventually its scope was enlarged to include the whole past and present of the community, since Crawley offered itself as a unique and interesting study to the historian and economist:—"Our village has proved to be a microcosm of the great world of men and affairs, in no way simple because small, nor yet obvious because rural" (p. vii). In the general introduction, comprising the first part of the volume, Professor Gras traces the history of Crawley from the time it was composed of one free and one unfree community, through serfdom, its freedom under yeomen farmers, and finally to its possession by an outside capitalist. "All in all, Crawley was very much the anvil of circumstances" (p. 62). A part of a social group rather than an isolated factor, it was open to external influences: the Church, Danish invaders, urban life, rising prices due to the inflow of American money, the importation of American wheat and motion pictures. The second part, comprising some five hundred and thirty pages, consists of documents and statistics, the former in Latin, Anglo-Saxon, and English, each prefaced by a commentary. Articles on present agricultural methods and social conditions by persons intimately connected with Crawley have been included. Although the greater part of the detailed information may be of interest only to the specialist, nevertheless, students of history will find in this book much material of general value.

W. S.

*England under the Tudors and Stuarts.* By KEITH FEILING, M. A. (New York: Henry Holt and Company. 1929. Pp. 256. $1.25.)

This is a brief and well-written summary of the crucial period of English history and forms one of the volumes of the Home University

Library of Modern Knowledge. The writer obviously intends to be impartial and there is considerable irony in his handling of the persecution of Catholics (perhaps his use of "Papist" and "Popery" is so intended; otherwise it is in bad taste), but the whole book is pervaded with a delicate aroma of Protestant Whiggery *à la* Macaulay, who is treated by the author with a deference rather unusual in these days of historical enlightenment. The chapter on James II is not calculated to win Mr. Belloc's approval. It is noteworthy that the brief bibliography is innocent of works by Catholic authors.

P. G.

*The Third Mary Stuart: Mary of York, Orange and England.* By MARJORIE BOWEN. (London: John Lane Ltd. 1929. Pp. xiv, 319. 18s.)

Mary II, the third Mary Stuart, the first being the unfortunate Queen of Scots and the second the Princess of Orange mother of William III, cannot be called an attractive person in spite of all that Miss Bowen has done in her defence. This volume reveals her as a morbid and sentimental woman and as lacking in backbone as her sister, "good Queen Anne". If the latter was the tool of the Churchills, the former was none the less a mere instrument for the glorification of the Dutch Stadtholder. Herein lies the sole excuse for her unfilial conduct towards her father. Completely devoted to her husband, she sacrificed everything to him without the slightest hesitation or reservation, and she would have done the same for anyone else who had won her abject and undignified affection. Nominally Queen Regnant, she is as clay in the ambitious hands of William III. She wins our pity but gains little in our esteem. The author tries to justify Mary's attitude towards James II by insisting that she really believed that her alleged stepbrother was a spurious child. It may be so; but Mary was not inclined to be any too critical of any statement of her husband that would help on his ambition. If William said that the child was supposititious, that ended the matter as far as she was concerned.

Basing her volume on Mary's rather sickly letters and papers, Miss Bowen has produced a useful work, though it is largely confined to the purely personal side of Mary's life. The connecting narrative is, however, not sufficient to give real coherence nor are the notes adequate to elucidate all the allusions in the documents. Unfortunately Miss Bowen is bitterly anti-Jacobite and can see nothing but good in the "Glorious Revolution", its king and queen, and the oligarchy for whose advantage they had been created. She seems to feel that James had no real cause for complaint that he was deprived of his children, that they were brought up in an alien faith, or that one should be married off to the head of the opposition to his faith and person. The volume will be useful but its documents are much more valuable than are the author's comments thereupon. The illustrations are of great interest and are well reproduced.

P. G.

*A Century of Anglo-Catholicism.* By Herbert Leslie Stewart. (New York: Oxford University Press, American Branch. 1929. Pp. xvii, 404. $4.75.)

To the average man Anglo-Catholicism is very much of an enigma. He cannot readily associate Catholicism, with or without an hyphen, with one of the "Reformed" Churches. To a Catholic there seems something almost insulting in the title. He cannot easily forget that the spiritual ancestors of the Anglo-Catholic were not averse to persecuting his spiritual ancestors. He sees them in his churches, enjoying revenues designed for his use, and wonders. Yet it must be admitted that any life the Anglican churches possess, any zeal for the poor and the outcast, any profound spiritual insight seems to come much more frequently from this section than from all the others combined.

Hence it would seem that Dr. Stewart has given his volume too comprehensive a title. This practical parochial zeal, this spiritual intensity he has passed by. He has written well and with a certain understanding of certain intellectual phases of Anglo-Catholicism. But, and this is vital, whatever the movement originally was, it is now fundamentally spiritual and sacramental, not intellectual and theological. The author has pointed out with skill the trend of intellectuals among the Anglo-Catholics toward Modernism. Clearly if these men, great as they are, really represent the thought of their party, then the High Church party is farther from Rome than it ever was and is day by day widening the distance. We do not, however, believe that this is so. We feel that, in spite of a fundamental though unconscious Protestantism, the rank and file of the so-called ritualists, for whom the author seems to have a certain amount of good natured contempt, do not give to the theologians of whom Dr. Stewart treats the respect to which he thinks they are entitled. In a word they are not representative, however eminent.

The author, who is a modernistic Presbyterian, attempts to evaluate this Anglo-Catholicism phenomenon. He feels, though he does not say so bluntly, that Catholicism is intellectual suicide but that the Anglican variety is less virulent than the Roman brand. The psychology of the converts is beyond him and he shows that same lack of comprehension which marks Lunn's *Roman Converts.*

P. G.

*The Catholic Question 1688-1829*. By PHILIP HUGHES. (London: Sheed and Ward. 1929. Pp. 334. 7s. 6d.)

Father Hughes has succeeded in giving in brief compass a thorough analysis of the results of the Revolution of 1688 and its effects, both in England and in Ireland. The resultant control on the part of the English land-owning oligarchy, with their Irish counterpart, formed what has been aptly termed "The Protestant Ascendancy", and though the name was frankly used by its members only in Ireland, it was just as applicable in England. The story is not a pleasant one and, especially to those who have wished to feel that Mr. Belloc's strictures upon the oligarchy in control of the two kingdoms were but the lucubrations of a prejudice without foundation, the damning array of facts and cited documents will be most unwelcome.

Father Hughes has aptly subtitled his work "A Study in Political History" which concisely expresses the significance of the problem: in fact, the whole point of the question was whether or not the governmental machine in Ireland be in its people's interest or to protect the estates of the Ascendancy and provide its members with sinecures. He might have entitled it, with equal truth, "The Catholic people of Ireland versus the families of Beresford, Ponsonby, Hill *et al.*" It was, in a way, an anticipation of the Chartist struggle in England, culminating in the Reform Act of the thirties. Of course, Milner and O'Connell are the heroes and, to a certain limited extent, there is the same lack of sympathy with the English Catholic Committee which has marked most writers on the question. In this connection, we note the absence from the bibliography of Maud Petre's *Life of the Ninth Lord Petre*.

The book is a fine example of historical research and summary, but, unfortunately, is written in a somewhat obscure style. There is an index and a brief bibliography, to which should be added, we think, the late Professor Carless Davis's *The Age of Grey and Peel* which probably appeared too late to be utilised by the author.

P. G.

*The Blairs Papers (1603-1660)*. By M. V. HAY. (London: Sands and Company. 1929. Pp. vi, 275. 15/—.)

These are documents relating to the ecclesiastical history of Scotland, and preserved in the Blairs College of Aberdeen, Scotland. Of this immense collection of over 30,000 pieces Mr. Hay has taken but a part. His plan has been to provide a catena of citations linked by a commentary that would provide a context for the selections and a sufficient elucidation of less familiar allusions. It is a *genre* of historical composition that mediates between the facile romanticism of modern biography and the scientific nakedness of a source-book. Mr. Hay has imposed no order, has introduced no light and shade; he has merely allowed the outline of men and problems to evoke themselves.

An Introduction traces the vicissitudes of the Papers—their exile from Scotland after the Reformation, their residence in the Scots College, Paris, their fate and partial destruction during the French Revolution, and their final restoration to Scotland. The opening chapter on King Charles II, Montrose and the Scottish Jesuits brings before us the vivid personalities of a handful of Jesuit missioners who labored in Scotland during the Cromwellian period. Nowhere, perhaps, is the true level, character and motives of Jesuit "political intrigue" more intimately revealed than in these utterly unofficial communications between friends. Thus Father Seton—disguised as Jhone Spens—pleads frankly for a papal loan to Montrose of "a hundreth thousand ducates or two . . . whereby grytter benefitte shoulde redound to the common good of the whole Churche in the propagation and restauration of Gods true worshype and Catholicke faithe in our countrey." But in the limpid waters of these letters how visible is the priest below the surface of every "plot". "The miseryes of our countrey doe augment daily, and smal hopes of our King his proceedings, or Montrose attempts, so it is God must doe it, uhois uil be done, and oures conform to his. . . . Time uil try and God uil shou shortly his uil. . . . God his holy uil be done, who doe dispone al to his glory, and the good of soules." There is nothing sinister in the face of the braw Scot who peers out of a letter like this: "I pray God that the nixt Marquis be Catholick also, that wee may drink our pynt aill in the raws with greater freedome and mirrines." How little of the foreign spy there is in these Catholic, cultured, patriotic Scots is made abundantly clear by the illuminating chapters on the "Scots Colleges Abroad—Douai, Paris, Rome, Madrid." It was no "blakman" who could write: "In Spaine ther is no forme of religiositye among ours, the most proud, sensles, and invyous people that this day breaths, enimye to all strangers. . . . I am in the land of cayks wher all miseryes doe sheeme to me mirth and gioyfulness."

"Without scandals it is difficult to write history", says Mr. Hay very truly. Nevertheless authentic history such as we have it in the *Blairs Papers* can remove scandals. No one can read these letters without feeling that the unfounded tradition of a corporate hostility between regulars and seculars is just one of that "chain of errors" of which Mr. Hay has elsewhere given so vivid an illustration. Of course there was personal friction, and some occasional mutual recrimination. But to speak of scandal or hostility is to perpetuate a misunderstanding which is dispelled by this book.

GERALD G. WALSH, S.J.

*Woodstock, Md.*

*Richelieu: A Study.* By HILAIRE BELLOC. (Philadelphia: J. B. Lippincott Co. 1929. Pp. 392. $5.00.)

Mr. Belloc's publishers have boldly labelled this volume as "his greatest biography". We respectfully disagree. As a biography, and it was not meant to be one, it is unsatisfactory, for the data in the volume concerning Cardinal Richelieu as a man and as a churchman is insufficient and the comment inadequate. As a study of the dominant French politician of the early seventeenth century, and thus Mr. Belloc intended it, it is very fine. Less provocative than his *James II* and stylistically inferior to it, it can be read with profit as a study of a political development, contemporary with, and the reverse of, that described in the earlier volume.

Richelieu: the Cardinal who, that France might lead it rather than the Empire, checked permanently, though unwittingly, the progress of the Catholic Reaction; the statesman who built up France upon such a basis that that leadership was an impossibility; the statesman who destroyed the political power of Protestantism in France but could not check its intellectual undermining of Catholic society, might well be contrasted with the Cecils. His object was the same, a united country, but they realized, as he did not, that a national mind must be based upon a national religion, not necessarily a national Church. Consequently today England is, and has been for three centuries, a Protestant country with Protestant traditions, governed by Protestants; while France, nominally a Catholic country, with definitely Catholic traditions is governed by atheists and anti-clericals. What the future of France may be we cannot know, just as we cannot know that of Germany in whose creator, Bismarck, the author finds so many parallels with Richelieu. These three, Cecil, Richelieu and Bismarck, are the makers of modern Europe: they have much to answer for.

Of course, Mr. Belloc writes with understanding. His personal politics are so opposed to those of the Cardinal that they aid in making a careful delimitation possible. As a military historian of unusual merit, he writes with a fascinating lucidity and a profound appreciation of the brilliant campaigns of the soldier Cardinal. As a statesman, Richelieu ranks high and this rank is not diminished by Mr. Belloc who can find, as must every one, little in his private life worthy of much praise or blame. It is seldom that so striking a public figure should have so slight a personal background.

Though from a literary viewpoint *Richelieu* is inferior to many of the author's works, as a historical study, without rancour or bias, its rank among them is distinctly high.

A. M. T.

*Histoire de la Belgique Contemporaine: 1830-1914.* Vols. I and II. (Bruxelles: Albert Dewit. 1928-1929. Pp. 476, 521.)

There is no doubt that a student of European history cannot neglect to study the development, the rise and fall of the Low Countries. So much more important is the study of the kingdom of Belgium in all its aspects—political, diplomatic, military, economic, scientific, cultural, artistic and, last but not least, in its religious aspect, because the nineteenth century which forms the basis of our present civilization, and which has witnessed the consolidation and rise of contemporary Belgium, seems to be reflected as in a mirror in the history of the Belgian people who have a history two thousand years old, but who have so far enjoyed freedom and independence only for one century. However, up to the present there has been no outstanding, objective, and reliable history of Belgium outside of the capital work of Henri Pirenne, slightly biased by liberalism and anticlericalism, and a symposium in the form of a text book by L. Van der Essen, professor at the University of Louvain, in which the contemporary period is but roughly sketched. Therefore the publication of the first two volumes of a three-volume work on Belgian history dealing most exclusively with the first hundred years of Belgium's independent existence must be welcomed by scholars and students as well as by general readers with enthusiasm.

The work is intended primarily for Belgians of the general public and is devoid of the scholarly but cumbersome footnotes, which omission is fully compensated by a well-balanced and extensive bibliography following each chapter. The first volume is composed of four parts: 1) The Formation of the Kingdom of Belgium, by Vicomte Charles Terlinden, professor at the University of Louvain; 2) Belgium and the European Powers, by Alfred De Ridder, director-general of the Belgian Ministry for Foreign Affairs; 3) Economic History of Belgium, by Fernand Baudhuin, well known economist and professor at the University of Louvain; 4) Belgian Representative Institutions, by George Eeckhout, professor at the University of Ghent. The second volume also contains four parts: 1) Internal Political History: Formation and Evolution of Parties, by Vicomte Charles Terlinden; 2) Social History, by M. Defourny, professor at the University of Louvain; 3) Belgian Military Institutions, by Major Baron G. Verhaegen of the Belgian General Staff; 4) History of the Catholic Church in Belgium, by Rev. Father E. de Moreau, S.J., professor at the theological college of Louvain.

It would be impossible to review each part separately because of lack of space. All of them show a high standard of scholarship, an unbiased presentation of events even when they belong to the immediate past, which should not be in the least surprising once we pay due attention to the names of authors, all of whom have achieved the highest scientific reputation not only in their own country, but in the whole of Europe. However, it may be of interest to draw the reader's attention to some details of the work under review. Thus Vicomte Ch. Terlinden conveys a definite impression through his two excellent monographs, that it is only the extraordinary spirit of the Belgians as expressed in their national device, *L'Union fait la force,* which protected Belgium's interests at the London conference and preserved Belgium's independence and integrity throughout the latter part of the nineteenth century, when political parties were almost tearing the country to pieces. Another point, no less interesting, is stressed by A. De Ridder, when he describes the foreign policy of Belgium during the Second Empire and shows clearly that the so-called anti-French attitude of Leopold I was rather the result of the unbalanced policy of Napoleon III than of a personal animosity towards the Emperor of the French on the part of the King of the Belgians. As for the history of the Catholic Church in Belgium, Father de Moreau makes it clear that the liberals would have never been able to win Belgium's independence in 1830 if they had not received the powerful support of the Catholics. On the other hand, he expresses the interesting idea that the modern democratic and social activity of the Belgian Catholics would have been impossible without Lamennais and his disciples.

On the whole, Belgium, which had been refused national recognition for so long and had been coveted in the past by Prussia and France alike, comes out of this important work as a well-established nation with all the characteristics a nation must possess, having shown to the world not only that it can exist, but also that it can protect its existence in the hour of danger.

LEONID I. STRAKHOVSKY.

*School of Foreign Service, Georgetown University.*

*The Vatican Council: The Story Told from Inside in Bishop Ullathorne's Letters.* Vols. I and II. By DOM CUTHBERT BUTLER. (New York: Longmans, Green and Company. 1930. $10.50.)

This is a book, not of a month, or a year, but of a generation. It is the fruit of close study of an immense amount of material, well digested and presented in systematic form. In the selection of incidents, the choice of documents, letters and excerpts from addresses, we see the work not merely of a scientific historian, but also of one who knows the points of human interest and of theological value. The layman and the cleric, the Catholic and the non-Catholic alike, the theological student and the worker in historical research will find here a method, a story, a heuristic fountain, and a doctrinal exposition of highest value. Nothing better and nothing more important has appeared in years. It is most timely: it gives exactly the picture of the Vatican Council which we have long desired and makes its every move and every definition intelligible in the light of the circumstances in which they were produced.

Many will find chapter III the most interesting approach to the subject. Therein are set forth the views of great Protestant scholars on the primacy as it existed in St. Peter and was handed down from generation to generation. The words of the "great Cambridge trio," Lightfoot, Westcott and Hort, are cited and compared. We find Dr. Chase and Dr. Mason placing St. Peter in practically the same position as that assigned him in Catholic theology. The continuation of the primacy is traced through the centuries, from non-Catholic sources. Even Harnack bears witness to the fact that "the Roman Church was recognized as being able, with special precision, to discriminate between the true and the false." The tenseness which gripped the nerves of the prime movers in the Council begins to dawn upon us as we read the far-flung views of the extreme Ultramontanes. Names which are fast becoming memories once more assume life and vigor: Count Joseph de Maistre, the royalist; Montalembert and Ozanam, Lacordaire, Louis Veuillot and his combative journal, the *Univers,* and the whole array of religion mingled with French political systems and ideals; in England, Manning, keen, hawkeyed, and wrought with zeal, and W. G. Ward, through the *Dublin Review,* pushing far beyond older theologians in the matter of infallibility. There were rumblings in every nation, disputes, pamphlets, attacks and counter-attacks in the columns of magazines and newspapers, wars and rumors of wars. One day after the definition of the infallibility, Germany declared war on France; the echoes of that war were heard in 1914, in 1918, and down to the present day.

More work was prepared for the Council than it was able to do. The matter of the Catechism, of the Canon Law, and questions of Church and State were either left unfinished or never reached the stage of discussion; even such questions as the membership of the Council, personal precedence and the right to speak and vote involved delicate issues which had to be handled with utmost tact. Many of these are now regulated by the Codex of Canon Law. The whole world was watching, as the bishops assembled; only Russia would not permit the Catholic bishops to go to the Council. Abbot Butler, agreeing with Leslie, gives the leadership of the Ultramontanes, urging the definition of infallibility, to Deschamps, conceding to Manning the work of personal contacts and agitation. In several places he criticizes Manning rather sharply, but he has to grant that it was Manning whose influence, skill, and power prevented intervention by the British Government. Manning is held responsible for keeping off the *Deputatio de Fide* all bishops opposed to infallibility; he condemns this action as a mistake and opposed to the wish of the Pope. It is true. as Leslie says, that "the ex-Archdeacon took a relentless lead." Manning outwitted the English bishops who did not put him forward on their list for the deputation; he was on the Italians' list and on the list circulated by the private committee of which he was a member. This action turned the minority into an opposition. Butler should have given his sources and the dates where (vol. I, p. 175) he treats of this matter.

Americans will be interested in the course pursued by the American bishops, none of whom is still living. Ullathorne, in a letter of July 2, 1870, writes: "In my estimation the shrewdest man in the Council is a young bishop from California, a native of Spain, but brought up in America, a little man, with broad shoulders, and a broad compact head, like that of the first Napoleon, and he never speaks above a few minutes, but he hits the nail on the head invariably. He neither argues, nor talks, but simply proposes amendments on the text and comes down again." He is probably referring to Alemany of San Francisco, who, however, was not brought up in America, but made his studies in Rome. Bishop Verot of Savannah, transferred during the Council to St. Augustine (Verot, Florida, is called after him), was opposed to the definition, but his speeches were jocular and he was not taken seriously. Spalding, Williams, Wood, and Conroy were for the definition. In the case of men like Archbishop Purcell it must be remembered that in dealing with Protestants, in debates and the like, they had more than once taken occasion to remark that the infallibility of the Pope was not a defined doctrine. Thus Purcell did so, in his debate with Campbell, (1837); later, (1867) in his controversy with Vickers, he held to infallibility with consent of the Church. He defended the definition of the Immaculate Conception as an infallible decree. But he was an inopportunist at the Council, and departed, pleading ill health, before the final vote. Bishop Fitzgerald of Little Rock was one of the two *non-placets* at the public session. A tradition exists to the effect that Bishop Fitzgerald one time related the manner in which he came to vote *non-placet*. He had attended a meeting of bishops (possibly that described in vol. II, pp. 157-8) at which it had been decided that the opposition would attend and vote *non-placet*. As Butler describes the meeting, Dupanloup came late and the decision of the opposition was reversed. Either Bishop Fitzgerald had already left, or as may be the case, there is question of another meeting (for Butler says that he had written his intention to remain away). The story, as narrated by priests who said they heard it from Bishop Fitzgerald, is that when he attended the public session he saw several who had agreed to vote *non-placet* voting *placet;* he, not knowing of the change in arrangement agreed upon, and filled with wonder at the event, feeling no special inward light himself, stood firm to what he had previously said and voted *non-placet.* He made his submission immediately; and his *non-placet* vote has come down in history as an evidence of the freedom of the Council. Kenrick of St. Louis was one of the few who objected, not to the expediency but to the doctrine itself; but after the Council, on his return to his diocese, in a public speech, he submitted himself with full obedience to the authority of the church. He was, says Butler, "perhaps the stiffest opponent of the definition." His submission was a beautiful lesson in the strength of faith. The influences which formed the opinion of many of the American bishops before the Council would be a study in itself; it could not be covered in a general history of the Council.

The letters of Ullathorne, which form the basis of Butler's work, are replete with acute observations, interesting details and sidelights which would escape the taut nerves of partisans. He comments on the Latinity of the speakers, their appearance, the dignity of the debate, and the whole spirit which animated the assembled Fathers. His general impression is the same as that had by Cardinal Gibbons; there were no personal altercations, and the presiding cardinals exhibited a high degree of courtesy and forbearance. His description of the arrangements brings the whole scene vividly before the reader; the account of the Pontifical Mass on December 8, 1869, at the opening of the Council, is splendid. His sharp comments on the work of the newspaper correspondents, his close observance of the secrecy, are characteristic of the man. He has his genial side; he tells of occasional dinners, of meeting people, all of which "is no diversion for me." Abbot Butler's own view of the opportuneness of the definition of the infallibility is probably found in his words (vol. 1, p. 136): "This is not to say that the definition was not, on the whole, opportune—that the ending of controversy in the Catholic Church itself, and the making unmistakably clear what is involved in Union, was not a good so great as to outweigh the incidental difficulties created for those without." And (vol. II, p. 245): "For the Catholic Church herself it will not be questioned by her children that the Vatican decrees have been justified by the results." The interpretation of the decree as given by Ullathorne is compared with that of Fessler, and found in agreement; it appears to be the interpretation accepted at Rome. Some have classed the condemnation of "Americanism" by Leo XIII as an infallible decree; Dublanchy is quoted to the effect that it is doubtful whether since the Council there has been any infallible *ex cathedra* utterance of a Pope.

FRANCIS AUGUSTINE WALSH, O. S. B.

*St. Anselm's Priory,*
*Washington, D. C.*

*Swedenborg's Historical Position.* By LEWIS FIELD HITE, M. A. (Boston: New-Church Union. 1928. Pp. 174. $1.25.)

This work by the professor of philosophy at the New Church Theological School, a Swedenborgian institution, essays to throw light on the character and accomplishments of the many-sided genius upon whose writings the New Church is based, Emanuel Swedenborg. An objective evaluation of the life and work of Swedenborg is not attempted. The author, in an attempt to dispel some of the obloquy and misunderstanding which have attached to this religious leader, limits himself to the citation of testimonies proffered by various witnesses on behalf of Swedenborg. The book is frankly partizan in tone. While it evidences the fact that Swedenborg was in the eyes of those who knew him intimately a noble and exalted character, the paucity of witnesses of repute on behalf of the worth of his doctrine is noticeable. The book lacks a table of contents as well as an index.

JOSEPH T. BARRON.

*The Catholic University of America.*

*A History of Europe.* By BEDE JARRETT, O. P. (New York: Longmans Green and Co. 1929. Pp. 563. $3.75.)

It is no easy task to attempt to summarize the history of Europe and compress it into a comparatively small volume and yet retain broad views and clear analysis; there is a strong temptation merely to catalogue. Father Jarrett has, however, succeeded in his attempt and the result is decidedly worth while. Written primarily with the matriculant at English and Irish universities in view, it is brief, succinct and fairly complete. The most striking feature is the absolute fairness of the presentation, which is especially notable in the frequent summaries and tabular analyses. However there are signs of a somewhat hasty compilation which occasionally results in inaccuracies, *e. g.* Jolliet and La Salle are called Jesuits (p. 371); the statement that Louis XVI did not accept the Civil Constitution of the Clergy (what he did do was to refuse to sanction the oath necessary to enforce it); the statement that Priestley did not believe in God (he was in fact a Unitarian). These are but minor defects in a wholly commendable book. Misprints are not wanting. There is no bibliography, the scope of the volume hardly demanding it, but there is an index which is, however, not very detailed.

A. M. T.

*Deutschland und Amerika.* Von KARL H. PANHORST. (München: Verlag von Ernst Reinhardt. 1928. Pp. 308.)

This well-written book represents the result of a profound research into the source-material on the subject. In his foreword Panhorst regrets that the history of the American countries and especially of the Spanish-speaking countries, has been neglected by German historians. It would seem that as late as the middle of the nineteenth century even the actual discoveries were partially neglected, and that little American history was known before Alexander von Humboldt's works appeared in 1852. Somewhat later, Oskar Peschel published his *Geschichte des Zeitalters der Entdeckungen.* German scholars then became intensely interested in the early history of America, and the occasion of the 400th anniversary of the discovery finally brought about a wider concern for the earlier history of America.

Sievers began the geographical study of America. To Konrad Haebler goes the credit of having clarified the chronology of Spanish colonial history; his researches extended over Central America as well as over the South American states. Haebler's contributions reveal that he has drawn generously from Spanish and Portuguese archives. His long and intensive investigations produced for the first time a clear picture of Germany's business relations with the Spanish colonies in the sixteenth century. In more recent years, Friederici's works served to promote a more accurate knowledge of the discovery and settlement of the New World.

In the past, German historians depended for source-material chiefly upon Las Casas, who was the best known chronicler in Germany, but whose reliability was questioned. Las Casas' hostile attitude toward all European conquerors and settlers of the newly-discovered continent tended to inject into his writings biased and inaccurate statements. It was he who suggested the transportation of negroes to America. Apart from his unreliability, Las Casas' records contained much valuable information. He is one of the few chroniclers who knew Columbus personally. It was the great merit of Schumacher to have acquainted the German public with the reports of the chronicler, Juan de Castellanos (Hamburg, 1892). Panhorst intimates that we should no longer view the history of America's discovery in the light of Las Casas' historiography but should use more trustworthy and unbiased chroniclers.

The author gives a detailed account of the indirect participation of the Germans in the discovery of America. Georg Peurebach, an eminent scholar of Vienna, and his able disciple, Johannes Mueller, commonly known as Regiomontanus, collaborated in bringing Greek astronomical and geographical sciences to our ken. Eventually, Regiomontanus left

Vienna and founded the famous Nürnberg school of geographical and astronomical science. Regiomontanus, on the other hand, inspired his pupil, Martin Behaim, who subsequently journeyed to Lisbon in 1479. Here Behaim joined a mathematical commission, *Junta de matemáticos,* which, at the request of King John II, was occupied with the problem of improving the nautical instruments of the time. It is assumed with certainty that Columbus, who submitted during the years 1481 and 1483 to the king his plans for the discovery of India, received from Behaim valuable astronomical information, which the latter had originally obtained from Regiomontanus. This assumption is further warranted, since Columbus himself called Martin Behaim his friend and refers to him as an authority. Behaim died in Lisbon in 1506 and was buried there in the Dominican church.

The main part of Panhorst's work deals with the part played by the German banking and business houses in establishing the first commercial enterprises in the New World.

The scholar who deals with America's earliest history will find Panhorst's work stimulating and perhaps an excellent source of information; the economist will gain from it a rather broad insight into the earliest commercial history of the Americas.

LEO BEHRENDT.

*The Catholic University of America.*

*The Catholic Indian Missions in Maine* (*1611-1820*). By Sister MARY CELESTE LEGER, PH. D. (Washington, D. C.: The Catholic University of America. 1929. Pp. x, 184.)

The Catholic Indian missions of Maine are destined we believe to become more and more subject-matter for future historians. One can hardly touch on the Church in Maine without giving due consideration to the labors of those heroic men who came here at an age early in our history to give their very best efforts for the civilization of the Indian tribes then living in our State. As the years go by, treatment of these noted men and their work has grown from the harsh narratives of our early students of history, to mellowed and kindly accounts which come closer to a realization of the heroic work accomplished, the fruits of which yet remain.

We congratulate Sister Mary Celeste on her choice of this subject. We further congratulate this noted lady on the great amount of labor and the outstanding care she has manifested in assembling from many and scattered sources data often of the most contradictory nature from which she has finally given us a very excellent booklet which will take its place among the many in existence on this most interesting subject.

Should Sister Celeste have been able to visit all the sites of the Maine

Catholic Indian missions, I am sure she would have given us a work less mechanical, for she would then have sensed what after all is very helpful to a historian who is able to linger on the scenes sanctified by the sacrifices of the long ago. She could then have more vividly called back to life something of the days and the scenes in these early Indian parishes where to one familiar with life at the mission, that conception of lives of men like Gabriel Druillettes, James and Vincent Bigot, Sebastian Rale becomes more and more realistic the longer we dwell amid surroundings sanctified by their sublimely heroic sacrifices.

JOHN E. KEALY.

*Lewiston, Me.*

*Pioneer Catholic Journalism.* By REV. PAUL J. FOIK, C.S.C., Ph.D. [United States Historical Society Monograph Series No. XI.] (New York: The Society. 1930. Pp. x, 221.)

This monograph traces the origin, scope, progress, and design of Catholic periodical literature in the United States from the earliest times down to the year 1840. The subject-matter is not limited to purely religious periodicals, but also embraces those national journals which were Catholic in tone and sympathy.

The early period of our national history was marked by feelings of suspicion and hostility on the part of so-called "native" Protestants towards the Catholic population. The chief basis of this prejudice and bigotry towards Catholics and Catholicism was calumnious propaganda circulated by religious and secular periodicals. To promote harmony and to defend themselves against calumny and injustice, the Catholics also had recourse to the press, and thus began Catholic journalism in the United States. The fact that the bulk of the Catholic population was made up of groups (Irish, German, Spanish, French), recently arrived from Europe, explains why so many of the pioneer Catholic periodicals were national journals.

The *Michigan Essay, or the Impartial Observer,* first published at Spring Wells, Michigan (August 31, 1809), was the pioneer Catholic journal in the United States. The first strictly Catholic religious periodical to make an appearance in this country was the *United States Catholic Miscellany,* founded at Charleston, South Carolina (June 5, 1822), by the illustrious Bishop John England. Early Catholic journals were generally satisfied with weekly issues, but, in 1847, *Der Wahrheitsfreund* of Milwaukee began to appear daily. This was the first Catholic daily published in the United States. The attempt at a daily edition did not meet with the expected success, and *Der Wahrheitsfreund* again became a weekly (1847). Between 1809 and 1840, no less than thirteen Catholic periodicals were established in the United States. Of these only two—the *Catholic Telegraph* (Cincinnati, 1831), and the *Pilot* (Boston, 1838)—have survived to the present day. The large number of failures was due largely to the lack of deserved patronage—a factor which troubles Catholic publishers and editors even today.

The days of pioneer Catholic journalism had many dark spots. Some editors attempted to mix politics with religion; others ran afoul of ecclesiastical authority; still others weakened the value of their journals through their personal shortcomings. Considering our early Catholic journalism as a whole, however, Dr. Foik reaches the conclusion that "had not a strong, vigorous, and sometimes militant Catholic press existed, the Church in America would not be occupying the splendid position which it holds in the twentieth century."

The author has appended a valuable bibliography to his volume, but the chief source of his materials has been the files of early Catholic periodicals. Dr. Foik's laborious and painstaking researches on his chosen subject have resulted in a very complete sketch of pioneer Catholic journalism in the United States.

J. H. KENNEDY, O. M. I.

*Oblate Scholasticate,*
*Washington, D. C.*

*Catholic Military and Naval Chaplains 1776-1917.* By Dom AIDAN HENRY GERMAIN, O.S.B., Ph.D. (Washington, D. C. 1929. Pp. viii, 165.)

Father Germain has performed a valuable service not only to the Catholic chaplains, but also to the Catholic Church in the United States, by furnishing such historic and interesting data regarding the Army, Navy and Volunteer Chaplains, who served from 1776 to 1917. The book teems with interest and solid information. It shows patient and painstaking research to a commendable degree. Its value is far more than a mere historical record of what our Catholic chaplains have done to make history in the United States. It is also a general and an illuminating outline of the Church's work and development during the period treated in the volume.

The author gives a statistical and historical account of the priests who served as chaplains from the war of the Revolution to the World War, with a clearness and an interest that will make his volume attractive to every American Catholic. To select any isolated fact for special notation would be superfluous. Every chapter contains its own fund of useful information.

Anyone who desires to get a broad outline of the history of the United States, showing the great and important part which the Catholic hierarchy, clergy and laity, contributed to its development, will be amply repaid by reading Doctor Germain's book.

Some years ago, the late Archbishop Ireland, after relating to me some of his experiences as a chaplain in the Civil War, said: "It is too bad that a history of the work of our Catholic chaplains has never been written up to now. It is just because we have neglected to write up such facts, that our non-Catholic fellow citizens give us no credit for having done anything." It was with this thought in mind, that the Chaplain Bishop at the close of the World War decided it was advisable to publish a history of the Catholic chaplains in the World War. The result was the publication in 1924, of the volume, *United States Catholic Chaplains in the World War.* It is good to know that our military and naval chaplains' history is now practically complete to date.

GEORGE J. WARING.

*New York City.*

*The Sisters of Mercy in the United States.* By Sister MARY EULALIA HERRON, Ph. D. (New York: The Macmillan Company. 1929. Pp. xvii, 434.)

A religious rule which has produced fruits of the magnitude of the works done by the Sisters of Mercy in the United States is a blessing not only to the Church but to all mankind. It is not probable that even Mother McCauley anticipated the extraordinary growth of the institute which she founded. The first Sisters of Mercy arrived in the United States in 1843 and settled in Pittsburgh. Since then they have been established in 55 dioceses; in the Union recently formed, there are six provinces, while many convents and dioceses have not yet affiliated. The story of this marvellous growth is contained in this history. While far from narrating all the hardships, disappointments, and apparent failures which accompanied the early struggles, we have here a great source of information about the foundation and development of the convents, hospitals, schools, and other works of which the sisters have charge. It is well that such a work should be written; for the names of these pioneers and their zealous successors should be preserved in the annals of Catholicity in this country.

The account is arranged by dioceses, following the order in which the sisterhood was established. It would have been interesting to trace the reasons which led the various bishops to introduce the sisters; and at least in some instances we are able to do so. Thus they came to Cincinnati at the request of Archbishop Purcell, through the good offices of Mrs. Sarah Peter, a convert to the faith, who pledged one-fourth of all she possessed for their support. Bishop Wood, who knew the sisters in Cincinnati, after he was raised to the see of Philadelphia, brought a group from Manchester, New Hampshire, to undertake various works in his diocese. Sometimes it was a hospital, sometimes a school, or a home for the poor and needy; always it was the call of the unfortunate or those in distress which the sisters answered. God blessed their work; and the line of convents from coast to coast is evidence thereof. Many of the details are packed into these pages; a purchase here, a change of location there; a new school, or an academy, the opening of a home for girls: behind each of these events is a story of struggle and sacrifice. Sister Mary Eulalia has recorded them in a matter-of-fact manner; she is historian, not poet. But the glorious swelling of the tide of persons, institutions and good works, that followed the first onset of the little group from Carlow, would supply scenes, incidents, and heroes for an epic cycle of the bards of Tara.

FRANCIS AUGUSTINE WALSH, O. S. B.

*St. Anselm's Priory,*
*Washington, D. C.*

*A History of Women's Education in the United States.* By THOMAS WOODY. Two vols. (New York: The Science Press. 1929. Pp. Vol. I, xvi, 608; Vol. II, xii, 646. $10.00.)

It is rather surprising to learn that a study of the magnitude of the present work developed as a sort of subsidiary task in the solution of a major problem. Yet such, the author informs us, has been the case. In gathering materials for a proposed History of Education in the United States, he was struck by the presence of many lacunae in the record of women's education and set about collecting and organizing the data dealing with this important topic. The result we have in the two volumes before us which, as stated in the Introduction, contain far more than their title implies. The author has given us in fact a detailed account of the long and difficult journey that woman has travelled to attain her present position in the Western World. Hence, while his work will be welcomed particularly by students of education (and they are indeed deeply indebted to him), it will be of almost equal value to all who are in any way interested in the history of the United States and in the development of American institutions.

The treatment is "logical rather than chronological". After a preliminary survey of women's position and education in other lands (Chapters I and II), and a presentation of the gradual change in the American attitude toward woman (Chapter III), the author discusses a number of topics bearing directly or indirectly on the education of woman in the United States. It is not necessary to give here an outline of the chapter headings. Suffice it to say that if one is seeking for information on the position of woman at any period of our national history he will find Dr. Woody's work an invaluable help in his quest. Here is a wealth of documentary evidence with the aid of which the reader may trace practically every step made in the movement for the emancipation of women from colonial times to the present day. The great leaders in the movement are introduced and allowed to speak for themselves. The opponents, likewise, are permitted to adduce anew the arguments they were wont to employ to justify their opposition to women's demand for recognition of what the latter believed to be their rights. The whole forms an interesting story indeed.

The make-up of the work is excellent. In addition to a splendid index, there are several valuable appendices. One of these contains an exhaustive bibliography which in itself will save the student of education many an hour of tiresome search. Other appendices give list of textbooks used and studies offered in the different institutions of female education from the academies of the eighteenth century to the colleges of the present day.

Despite the outstanding merits of this work which it is a pleasure to recommend to the readers of this Review, it does not, in my opinion, give sufficient recognition to the work done by the Catholic Church for the education of girls in the United States. The Ursulines of New Orleans receive commendation; but one is surprised not to find some account of the schools established by the Visitation Nuns, the Sisters of Charity of Nazareth, the Sisters of Loretto, and Mother Seton. Surely the educational efforts of these women and others like them are not to be passed over lightly. They were pioneers in the field of women's education; they were training teachers for the work long before Samuel Hall established his Model School at Concord; and their labors have borne abundant fruit. Yet there are few references, and these all too brief, in the present work to the contributions of these schools. Sometimes, as in the case of the Baltimore Academy of the Visitation and of Nazareth Academy at Bardstown, the author contents himself with mentioning the date of their incorporation. Sometimes the reference, while complementary in fact, is only indirect. Thus he quotes an address of Edward Beecher in which this gentleman appeals for schools to counteract the Catholic influence in the West (Vol. II, p. 456). In this connection we might make note of the fact that Doctor Burns's volumes on Catholic Education are not listed in Dr. Woody's bibliography. Perhaps this omission explains the paucity of comment on the Catholic foundations.

Edward B. Jordan.

*The Catholic University of America.*

*The Cross in the Wilderness.* By Sister MONICA, O. S. U. (New York: Longmans. 1930. Pp. 290. $3.50.)

This "biography of pioneer Ohio" is distinctly and refreshingly different. Sister Monica has woven the story of the foundation of the Ursulines of Brown County in Southern Ohio in such a way that one is given a vivid picture of life on the frontier and of its development as Ohio became populous. The style is that of a novel and conversations are frequent; but there can be no question as to the authenticity of the picture as a whole in view of the vast store of papers, diaries, and *viva voce* traditions which the author had at her disposal. Not only is the style that of a novel but the story is as romantic as one. From the days when Julia Chatfield left her father's home in England to become a pupil in the Ursuline school at Boulogne through the stormy days of her conversion to Catholicism, her expulsion from her home and her entry into the Ursuline Order at her old school in France down to her death in Southern Ohio, the whole story is a gripping one. Her coming to America in the 'forties and her foundation of the famous school at Saint Martin's was a fearful struggle but the result was a great triumph. Few schools can point to such a splendid tradition of service, for few had such a fine background of culture and piety. Figure after figure flits through the book. Bishops like Lamy, Purcell, and Macheboeuf, and many a great priest appear in clear yet delicate outline. Forrest and his men gallop by while the girls of the school shiver behind shuttered windows. But above all is the dominating figure of a *mulier fortis,* the real triumph of the Catholic Church. If only more biographies were written as this one is, more of us would know more of the glorious history of the Faith in America.

P. G.

*Great Conquerors of South and Central America.* By A. HYATT VERRILL. (New York: D. Appleton and Company. 1929. Pp. 389. $3.00.)

This is a narrative of the military exploits of Cortés in Mexico, of Pizarro in Peru, and of Valdiva in Chile—a story of bloodshed, rapine, devastation, and oppression. Being a work of so-called "popular" history, there are no footnotes directing the critical reader to the authorities upon whom the author rests for some of the historically questionable statements. In the appended bibliography we miss such important and recognized historians of the conquest as Montesinos, Quintana, Sancho, Sarmiento, Xeres, and Zarate, whose contributions are all available in English translations. The story is told in easy and fluent style, well suited to the popular character of the book. There are ten interesting illustrations, mostly portraits of the leaders of the conquest taken from old prints.

As to the manner of treatment, the book under review leaves much to be desired. The Spaniards in the early sixteenth century were drawn to the New World by something higher and nobler than thirst for blood and greed for gold. To judge from this one-sided narrative, however, Cortés, Pizarro, and Valdivia with their fellow "conquerors" were "great" preëminently in shedding the blood of innocent and helpless peoples, in robbing them of their gold and silver, and in destroying their civilization, their religion, their government, and their works of art. From this book the uninformed reader will never gather that there is another side to the story of the Spanish conquest—an exceptionally bright and edifying side—and that the dark side, so exclusively presented in the book before us, has been in large measure accounted for by painstaking and reliable historians. Icazbalceta, for instance, has long ago exploded the myth regarding the wholesale destruction of Indian writings and works of art. Likewise have critical and serious students of Hispanic-American history relegated to the domain of fiction most of the charges of Las Casas, as having been launched by him in support of a pet theory and an unattainable ideal. Palliative statements regarding the aims and methods of the conquerors as Catholics and as Spaniards are usually nullified by a "but" immediately following and introducing a contradictory statement. From this, one is inclined to think that the author knows and appreciates the extenuating circumstances attending the conquest, but that he prefers not to tell the reader what these circumstances were.

Quite needless and therefore unobjectionable are the numerous slurs that cannot but offend the religious sensibilities of Christians in general and of Catholics in particular. To cite a few instances. "Every expedition carried a horde of priests" (p. 3). To say that "the Church in those days was the Church Militant" (p. 3), aside from being an unseemly insinuation, betrays ignorance of what the term "militant" connotes. Then, Cortés's flag is referred to "truly a most appropriate banner, symbolic of death and destruction under the shadow of the Cross" (p. 42). Again, "the Spaniards attributed it [their victory] to a miracle and declared they had seen the Virgin Mary riding by Cortes' side and throwing dust in the eyes of the infidels—a most unworthy act on the part of the gentle Virgin, much as Cortes was in need of her divine aid" (p. 152). "Before sailing," the reader is told, "Pizarro invoked the aid of Heaven, had a Mass said for the success of his undertaking, and besought the aid of a merciful God to enable him to rob, murder and enslave" (p. 220). In connection with Atahualpa's rejection of the Bible, it may be sensational but not historical to make Father Valverde say to Pizarro: "Why waste breath talking to this dog? Set on him at once; I absolve you" (p. 254). Referring to the remarkable occurrences that attended Valdivia's victory over the Indians at Concepción, the author sneeringly suggests that "it does seem as if Providence was rubbing it in and might have been satisfied with any of the astounding events" (p. 373), but that "no miracles occurred to save the Spaniards" shortly after "when Lautaro led his warriors to battle" (p. 376), defeated the Spaniards, took Valdivia captive, and after subjecting him to insult and torture killed him "by having him clubbed over the head as though he had been an ox" (p. 378).

Every Spanish conqueror in the New World, according to Professor Bolton, "hoped also to be a colonizer, a transplanter of Spanish people and of Spanish civilization. Whoever fails to understand this, fails to understand the patriotic aim of the Spanish pioneers in America" (*The Spanish Borderlands,* p. 6). If Mr. Verrill understands this, he has certainly ignored it in the present volume. Perhaps a second volume is to follow, showing what the Spaniards achieved for the spiritual and material welfare of the "conquered" Aztecs, Incas, and allied natives of Mexico, Peru, and Chile. Meanwhile, we recommend Lummis's classic *The Spanish Pioneers;* and for a sane and scholarly account of Pizarro's conquest of Peru we refer the reader to Theodore Maynard's volume recently published under the title *De Soto and the Conquistadores.*

FRANCIS BORGIA STECK, O.F.M.

*Quincy College, Quincy, Ill.*

*Bolívar the Liberator.* By MICHEL VAUCAIRE. Translated from the French by Margaret Reed. (Boston and New York: Houghton Mifflin Co. 1929. Pp. xi, 205. $3.50.)

It is but natural that there should be an influx of new books on Bolívar as the centenary of the death of the "Liberator" approached. Some of these are good, some poor, and some indifferent. Vaucaire's book belongs to the last category. It is just good enough to bring out certain of the dramatic incidents of Bolívar's life. Indeed, the dramatic is intensified to the detriment of other factors contributing to the life of this dynamic personality who was at least fifty years ahead of most of his contemporaries. There is a dearth of real constructive material for the visualization of the Bolívar who could plan more than a military campaign. The reader closes the book with little knowledge of Bolívar's political theory. Vaucaire sees him as the master dramatist of his time and has succeeded in giving him an opera bouffe character. There is little relief from beginning to end in the tenseness of the writing and the reader is rushed from one scene of excitement, tragedy, and violence to another with a breathless haste that gives one no time to reflect on the character of this great man whose influence still lives throughout Spanish America. Decidedly, the book is one-sided and therefore cannot with justice be called a "life of Bolívar". Its incompleteness must be tempered with more sober portrayal.

Viewed merely as a piece of writing and quite apart from any historical aspect, the book is well enough written if one likes the style in which it is couched. The translation has been well done; Miss Reed has apparently studied the eccentricities of the author carefully. The publishers have made the book attractive from the mechanical viewpoint, and the illustrations are excellent. But taken as a whole, the volume is not history and is very mediocre biography.

JAMES ALEXANDER ROBERTSON.

*Takoma Park, Md.*

*Antonio de Mendoza: First Viceroy of New Spain.* By ARTHUR SCOTT AITON. (Durham: Duke University Press. 1927. Pp. xii, 240. $3.50.)

*Antonio de Mendoza* by Arthur Scott Aiton is a very readable and, for the most part, scholarly monograph on the "imposing record as a pioneer administrator" of Mendoza, first viceroy of New Spain or Mexico, from 1535 to 1550. In seven chapters and a conclusion the author portrays this "courageous Catholic man of prudence and principle" in his triple rôle of viceroy, governor, and president of the audiencia: dispensing justice, visiting all parts of the country, legislating on working conditions to protect the Indians, appointing Indians to local government positions, fostering the work of the Church, developing industry and agriculture, and introducing coinage; adjusting Spanish forms of government to meet the problems arising from the blending of the well-developed Indian civilization with the ancient Catholic culture; sending out expeditions of exploration, notably the one under Coronado into our own Southwest; finally, completing by victory in the Mixton War the conquest which Cortés had begun.

Professor Aiton has done a service to readers of history by his interesting study of a man whose personality and work have hitherto been seen but in dim outlines, and by his careful analysis of the beginnings of political, economic, and social institutions on the American mainland. In all this he has worked from manuscripts of the Archives of the Indies. For his background, however, he has relied generally on Bancroft. In fact, his confidence in the latter is puzzling. In chapters such as the one on the Mixton War, where he is very sure of his ground, he proves at every point Bancroft's unreliability, yet in other places he follows him without question. For instance on page 29 he says "the lesser clergy, encomenderos themselves, sided with the laity in opposition" to reform the system of encomiendas, or grants of Indians, and he gives as reference Bancroft, *History of Mexico,* volume II, page 337, and Bancroft in turn gives seven documents as proof of his statement. It would be ungracious to hold the author of such a fine study as the book we are reviewing responsible for the inaccuracy of Bancroft's footnotes, but had he looked them up he would have seen that three of the seven do not deal with encomiendas, and that two of the remaining four clearly do not represent the clergy as favoring them, but only as asking that, if they were to continue, the Indians be granted for life, thus insuring them more careful treatment. The crown in 1509 reversed its policy of allowing priests to hold encomiendas as part of their support, and after 1544 bishops were no longer permitted to do so. Not all bishops had them before this date. Bishop Zumárraga did, using the income to found and support a hospital. However, the reason for noticing this passage is not so much its bearing on the encomiendas as the example it affords of the misrepresentations that have been repeated by English writers of Spanish American history, and easily find their way into any but the most carefully verified data. It is a pleasure to find so few of them in Professor Aiton's book.

E. WARD LOUGHRAN.

*Boston, Mass.*

*The Rise and Fall of New France.* Two volumes. By GEORGE M. WRONG. (New York City: The Macmillan Co. 1928. Pp. viii, 925. $10.50.)

The previous historical treatment of New France with which Professor Wrong's book obviously invites comparison is Parkman's. Both undertake to cover the entire period, one of the most fascinating in the human story, of French domination in Canada and the Mississippi Valley and both employ an engaging literary style. For contrast, it may suffice to point out that while Parkman with the instincts of the scientific historian based his work on a wide range of first-hand unpublished documentary material, there is nothing to indicate that his successor in the field has followed his example. The latter indeed avows in the preface to his book that in view of its broad scope, it "is necessarily based chiefly on material in print". This may be a legitimate procedure in the case of a work which like the present appeals mainly to the general reader; but it at once sets it on a lower level than Parkman's and in a large measure precludes it from ever taking rank as an authority.

One wonders, for instance, to what extent if any, this latest historical survey of New France has taken account of the great body of manuscript material from the French Archives now available in transcripts at Ottawa. This material is never cited in footnotes nor for that matter is the device of footnotes to indicate supporting evidence for important statements in the text employed at all, except in a few isolated cases. This ignoring of an accepted convention in the best modern historiography, while it allows a clean page and is a convenience, no doubt, to the general reader, cannot but prove a disappointment to the scholar.

Professor Wrong is generous in supplying background to French colonial enterprise in the New World. The approach to his subject begins with Marco Polo's oriental adventures and leads one through the periods of Norse, Spanish, and English exploration in America. While the political and military sides of the story and the details of exploration and settlement loom large in the work as a whole, social and religious conditions are not neglected. Thus there are chapters on the Catholic Revival in France, the Church in New France, the Martyrs of Huronia, and Feudalism in the Canadian Village. Volume two is taken up almost entirely with the four wars that marked the memorable struggle of France and England for possession of Canada and the Mississippi Valley. The defects of the French colonial system as accounting, among other causes, for the loss of New France by the mother country are pointed out. Self-help was never a lesson which Versailles suffered its American subjects to learn; the type of government that shaped Canadian affairs during the colonial period was a paternalism run mad. No matter was apparently too minute or inconsequential not to be referred for adjustment to the French ministers or, it might be, to the king himself. Kept steadily in leading strings, New France grew slowly in population, commerce, agriculture, and other factors that make for economic prosperity, but was no match for the lusty English colonies of the American sea-board when the final contest between the two mother countries for supremacy was staged. Moreover, no adequate effort was made by France to save the child that clung to her passionately to the end, and Voltaire's *mot*, whether it be historical or not, that his country ought not to concern itself for "a few acres of snow", expressed at any rate the actual attitude of the home government. And so the great fabric of French empire in the New World, which Champlain and La Salle had dreamt of and sought to realize with incredible sacrifices, as far as it existed at all, fell absolutely to pieces. But if France failed to secure a permanent political foothold in North America, she had planted thereon a civilization and culture which persist to our own day. French Canada with its abounding racial consciousness, its tenacity of tradition, its intellectual alertness, its healthy social life, its profound religious feeling, remains one of the great historical growths of all time. Of the reality of French cultural success as a counterpart to French political failure in the New World, Professor Wrong is not unconscious as many passages in his history indicate.

New France was the creation partly of old-world, secular France, partly of the Catholic Church. Probably nowhere else in the post-medieval period did religion exert itself with more vigorous emphasis as a constructive force of the first magnitude. Religious issues and situations as a consequence confront one on almost every page of Canadian history, and no one is equipped adequately to interpret that history who fails to appraise those issues and situations aright. It is regrettable that Professor Wrong's narrative, commendable as it is in many respects, scarcely meets this test. Repeatedly the Protestant tradition determines his viewpoint, while for the actual Catholic position one has set before him a misrepresentation or travesty of the same. Surely Ultramontanes never "gave the Pope full authority over all the earth" (p. 344) in the sense, which the words inevitably suggest, that he possessed what is called direct temporal power. If Jansenism meant no more than "emphasis on the inner working of the Spirit of God in each contrite heart" (p. 345), the Church would obviously have never visited it with her condemnation. Plainly the author has no clear understanding of the meaning of Gallicanism or of the significance of the stand taken by Bishop Laval and his supporters in opposition to it as a systematic encroachment on the ecclesiastical domain. All he can say is that to Laval's "autocratic temper" Gallicanism was "an offense" (p. 345). To realize what a correct appreciation of the religious issues at stake in the history of French colonial Canada means for the historian one has only to turn from the work under review to, say, Chapais's *Jean Talon,* or Georges Goyau's *Les Origines Religieuses du Canada.*

In numerous instances the findings of up-to-date research have escaped the author. Thus in citing the famous alleged words of Menendez, "I do this not as to Frenchmen but as to Lutherans" (p. 89), no attempt is made to appraise their historicity; whereas such an outstanding authority as Woodberry Lowery insists that they lack all documentary support. The authority of Las Casas as a witness against the Spaniards (p. 91) is now seriously discounted by the critical, as Simpson's recently published study, *The Encomienda in New Spain,* is enough to indicate. While Professor Wrong defends the Jesuits against the charge of fur-trading (p. 441) and elsewhere (Ch. XI) pays tribute to their missionary zeal, he frequently lapses into error on points of Jesuit history. The Constitutions of the Order were drawn up by St. Ignatius not in 1540 (p. 285) but many years later. There is no available evidence anywhere at hand that the Jesuits "inspired Louis XIV to destroy religious liberty in France" (p. 626). The account of the circumstances that brought about the fall of the Society of Jesus in the eighteenth century is a curious distortion of the real facts nor is it anywhere suggested that tremendous political, not to say anti-Christian and irreligious, forces, were massed against it and are the adequate reason to account for its collapse. Archbishop De Noailles's measures against the Jesuits (p. 626) are mentioned as indicating their declining influence in the Church, but any adequate portrayal of the feeling towards them in eighteenth-century France should include such an obviously important fact as the extraordinary testimony rendered in their favor in 1761-1762 by the united French hierarchy and clergy. Finally, that Benedict XIV really used the astonishing words attributed to him cannot reasonably be believed without supporting proof, of which there is none, especially when one considers that the same great pontiff issued brief after brief in commendation of the Society.

Inaccuracies in the chapters touching on the Mississippi Valley have been noted, due probably to the neglect of recent important studies in this field, such as Baron De Villiers's *Les Années Dernières de la Domination Française dans La Louisiane* and Miss Kellogg's *The French Regime in Wisconsin*. Memphis is apparently meant for Mobile as the place where De Soto reached the Mississippi (p. 76). La Salle's alleged discovery of the Ohio in 1669 is stated as a fact (p. 428), whereas recent students of the problem as Alvord, de Villiers, and Kellogg consider it to be unproved. Bauges (p. 467) is a misspelling for De Baugy. The city of Duluth is placed in Wisconsin (p. 464). Marquette's last visit is dated the autumn of 1674 instead of the spring of 1675 (p. 448). It seems more likely that Aco and not Hennepin was the leader of the exploring expedition on the Upper Mississippi in 1680 (p. 456). The correct date for the founding of New Orleans is 1718 (p. 477). Recent scholarly students of the problem now maintain that La Verendrye reached not the Rocky Mountains (p. 723) but, at the farthest, the Black Hills.

GILBERT J. GARRAGHAN, S.J.

*St. Louis University.*

*Religious Orders of Women in the United States.* By ELINOR TONG DEHEY. Revised Edition. (Hammond, Indiana: W. B. Conkey. 1930. Pp. 908.)

In this revised edition, the author gives a brief account of the various religious congregations and communities in the United States. The compilation of such a book was, necessarily, a difficult task on account of the great number of foundations and the compilations which have arisen from the branching of congregations.

The sketches of the religious orders are arranged chronologically in the text. Each congregation is introduced by a brief history of its establishment; and then a short sketch of each American foundation follows in the order of the erection of the motherhouse. Throughout the book the larger orders are grouped in this manner—according to the dates of the first foundations; and the smaller communities are interspersed as they occur in the chronological order. The arrangement is, at times, somewhat confusing. Illustrations consisting of photographs of buildings and portraits of religious accompany the articles.

A perusal of the text reveals the marvelous growth of religious orders which has kept pace with the development of the Church and the country. Only two permanent communities were established before 1800 in what is now the United States. The Ursulines came from Rouen to French Louisiana in 1727. They endured all the hardships of frontier life along with the difficulties resulting from wars and various changes in governmental authority. The second foundation was in Maryland. Catholics were not numerous in the settlements along the Atlantic coast and convents were out of question under English rule. Hence, Maryland women who desired to follow the religious life entered convents in the Old World. However, the independence of the United States gave an opportunity for the establishment of convents. Accordingly, upon encouragement from America, a group of Carmelites from Antwerp established the first Carmel in their native land at Port Tobacco, in 1790. Other communities soon developed among American women under the direction and encouragement of the clergy: the Visitation nuns, Daughters of Charity, and the three communities of Kentucky—Sisters of Loretto at the Foot of the Cross, Sisters of Charity of Nazareth, and the Third Order Dominican Sisters. The history of each of the pioneer communities is one of great hardship and suffering. Whether the foundations are European or American in origin, the work of the congregation has been adapted to conditions in this country. The elaborate parochial school system and charitable works are the result of not much more than a century of development. This text gives us a panoramic view of these religious sisterhoods.

The lack of uniformity and proportion in the text and in the arrangement of the illustrations is, no doubt, due to the variety of sources from which the material was derived. Many of the articles conclude with brief and useful summaries. An alphabetical list of orders and a supplement are intended to aid in locating the material. A well-arranged index might be more helpful. The supplement contains four lists arranged according to States: 1. Motherhouses, Provincial houses, and Novitiates; 2. Colleges; 3. Hospitals, Infirmaries, and Sanitariums; and 4. Hospices and Boarding Houses. The glossary explains terms that might prove unfamiliar to the casual reader.

The book contains much useful information, but from the view point of a study of American religious orders, it is sketchy and incomplete. However, the text is a basis for a more comprehensive and scientific work which might be of an enclyclopedic nature or more detailed and uniform for all communities. The latter type of work would necessarily require considerable research but would be a worthwhile project. The text should serve the very useful purpose of affording an easily accessible guide to the religious congregations of the United States.

SISTER M. DORIS, O. P.

*The Catholic University of America.*

*Political Nativism in Texas, 1825-1860.* By Sister PAUL OF THE CROSS McGRATH, C.D.P. (Washington, D. C. 1930. Pp. viii, 209.)

This study of nativism in Texas presents to publicists and historians a careful research on the trend of political and religious affairs, as they affected the government in the Lone Star State, in the period before the Civil War. The earlier colonists of the nineteenth century came to Texas from the United States and most of them were native-born Americans, who carried with them to the land of their adoption a hostile attitude against foreigners. These manifestations developed into an ultrapartisanism, which became more and more pronounced as European immigration increased. There were feelings that these foreign settlements were a menace to the slave-holding institutions of the South, and the antagonisms, thus created, profoundly influenced the history and political life of the State.

The animosities against the Mexicans were even more intense. The nomadic and gregarious peons were a constant source of annoyance to the slave plantations, and they also aroused the bitter prejudices of certain laboring classes, because standards of living were lowered by their employment.

As time passed there was a nationalistic consciousness shown by certain European groups, who segregated themselves into distinct colonies, and they attempted to foster and preserve the ideals of their forefathers by means of societies. The German settlers in particular organized themselves in this way, to perpetuate their own peculiar social customs and to safeguard the political integrity of their people. This spirit of isolation only widened the breach between the foreigners and Americans still further. In addition to this, the habits of thrift and cleanliness of the Germans made their products, chiefly cotton, superior to that obtained from slave labor. These economic grievances drove the original planters into persecution and even open hostility.

Here, then, is perceived the gradual drift of the commonwealth towards that nativistic attitude in matters of government. The political movement increased in volume year by year and, in the middle of the decade before the Civil War, it burst forth into the flood of Know-Nothingism that swept the state, seriously threatening the institutions of political and religious freedom.

This party in Texas inherited the antipathies and prejudices of the anti-Catholic organizations that preceded it in other parts of the United States. Its politicians, successful elsewhere, tried to excite the native-born Americans in the state by their fierce propaganda and senseless tirades against Catholicism. By this sort of villainous campaign the Know-Nothings hoped to obtain state control in politics and government.

The Democrats were finally aroused to action by the secret machinations of the leaders of this nativist movement and, in the battle of the ballots, the enemies of political and religious freedom were worsted.

All those who love that liberty guaranteed to them by the federal and state constitutions will be pleased with this clear, accurate, and dispassionate presentation and treatment of political nativism in Texas. Here, also, the author has made a distinctive and noteworthy contribution to the history of Catholicism in this state. The amount of direct historical testimony, especially from contemporary newspaper files and original documents, gives ample proof of scholarly research. The book, comprising over two hundred pages, is indeed a comprehensive and critical treatise of the topic in hand and the writer is to be highly commended for this praiseworthy and meritorious piece of work.

Paul J. Foik, C.S.C.

*St. Edward's University,*
*Austin, Texas.*

*Cardinal Newman.* By J. Lewis May. (New York: The Dial Press. 1930. Pp. 309. $3.50.)

There are three classes of persons who seek Newman: Those whose interest is predominantly religious, those concerned with intellectual problems involving theology or philosophy, and those for whom the chief attraction is the prose of a master of style. Obviously the true student of Newman ought to belong to all three classes, for to exclude from one's study any of these aspects leads inevitably to a partial appreciation which may easily become worse than no appreciation at all. A writer who like Newman dwelt habitually in the unseen, who cared nothing for this world except as far as it bore on the next, demands in his reader a similar, even though less intense and vivid, preoccupation with the supernatural; a scholar who has indelibly impressed the thought of western Europe and North America and was hailed by the great Döllinger himself as a master of fourth-century history, demands for adequate understanding something beyond a superficial culture; but even though one be a devout Christian and profound scholar he will not be a finished Newmanite unless his inner ear be trained to respond to the marvelous music, now delicate, now sonorous, evoked by this sterling artist from that noble instrument, the English Language. That so few of his many readers measure up to these imperious demands is probably the reason that he has been so woefully misunderstood, so distortedly depicted, so contradictorily presented.

These remarks have been suggested by the tendency of recent years to segregate the aspects of Newman, so that many readers are coming to understand him from but a single point of view, which means that they misunderstand him. And this is especially noticeable in that department wherein he would least of all desire to be remembered, the literary. To extol him as a great writer would gratify him less than any other homage he might receive. For we must never forget that Newman cared nothing for literary fame, never strove for it, but always wrote with a purpose infinitely higher. The fact that he has been enshrined amid the galaxy of nineteenth-century masters of prose is a consequence of this very indifference to mere literary reputation, an indifference rendered all the more striking, both in itself and in its results, by the fact that he has left us a Discourse on Literature worthy of rank with the *Epistola ad Pisones* and Pater's *Essay on Style.*

In one with such prepossessions Mr. May's book produces something like a sense of relief. Here is a work on Newman which really does set forth the subject instead of obscuring it, though at times the author's delightful prose approaches perilously close to the danger line by so centring the reader's attention as to draw it away from Newman. And for all the dividing and analyzing the underlying unity of a highly complex personality is not destroyed. There are however details that seem to call for comment.

On page 55 we are told that "In Tract XC [Newman] had set himself to the task of . . . showing that . . . [the Thirty Nine Articles] were directed, not against the pure and undefiled teaching of the primitive Church, but solely against the accretions and corruptions of the Roman system". By omitting to state that the crux of the problem was the Council of Trent he just misses the point of this, one of the most momentous of Newman's writings. An error like this, so likely to pass undetected, is more dangerous than an obvious blunder; once it is admitted, the whole course of the Oxford Movement from 1841 to 1845 gets out of focus. We must bear in mind that Newman wrote this tract not for himself but for his followers, whose difficulty lay in reconciling the Articles with the decrees of the Council of Trent. By a distinction characteristically acute Newman set down decrees apart from "practical Roman corruptions". To his mind the distinction lay, not between Rome and the Primitive Church but between Rome theoretically dogmatizing and Rome in actual practice.

Page 299: "In the perfect piece of literature, be it prose or poetry, no alteration, not even the most trifling, can take place without marring the meaning." Coming on this at the end of the book the reader may smile, recalling that Mr. May has himself not observed this sound and excellent admonition. His misquotations are annoying and sometimes serious. A well known line of Pope is inaccurately given, and a finely sonorous and rhythmical line of Tennyson is mutilated almost beyond recognition. Newman himself was not invariably accurate in quoting but he can hardly have desired this weakness to serve as a model for his critics.

Page 132: "The prejudice against what is called Popery is deeply rooted in the British heart. Even now, in this twentieth century there are people who shake their heads ominously at the sight of a convent and murmur mysteriously, 'Ah, if we only knew the things that go on behind those walls'". And page 142: "At the present stage of our religious development—when, even among the ignorant, Maria Monk and Father Chiniquy have long since had their day—all this castigation of John Bull and his Protestant bigotry [in *The Present Position of Catholics in England*] seems rather like lashing a dead horse." Possibly Mr. May can reconcile these two passages but to the present reviewer they seem contradictory, with the former nearer the truth. One who has faced the hecklers in Hyde Park can bear witness that English bigotry is not a dead horse but a very live one and easily aroused to neighing. Moreover, even were the lectures in question no longer of immediate apologetic value, they would be of great importance for a study of Newman's varied ability. In the Birmingham lectures he was dealing with a type of adversary far different from that he had to consider in the *Lectures on Anglican Difficulties*. The No Popery Agitators were vulgar and unfair, and Newman might well have been pardoned had he left to someone else the task of silencing them. That he succeeded so admirably, without for a moment compromising his own dignity, will of itself render these lectures worthy of a lofty place amid his literary productions.

EDWIN RYAN.

*The Catholic University of America.*

*Yesterdays of an Artist-Monk*. By DOM WILLIBRORD VERKADE, O.S.B. Translated by John L. Stoddard. (New York: P. J. Kenedy Sons. 1930. Pp. 304. $2.00.)

Beuronese art has become famous, but not so its creators, hidden as they are in the seclusion of their Benedictine monastery. Now for the first time is revealed how Jan Verkade, well-known Dutch painter of the nineties, became a convert to Catholicism, and soon after, a monk of Beuron, just as he seemed to stand upon the threshold of a brilliant artistic career. But his talents were not destined to remain entirely hidden from the world, for at Beuron he found Dom Desiderius Lenz already busily engaged in evolving his great *motif* for a new type of religious art, and threw himself with enthusiasm into this work, which as he tells us, corresponded exactly with his own artistic ideals, until this time unable to find a satisfactory mode of expression.

Dom Willibrord tells us his story with dignity, simplicity, and charm; and while apparently wishing to avoid making of it an *Apologia,* he has nevertheless furnished us with a very telling and tasteful bit of contemporary apologetic. For the Church was revealed to him as the Bride of Christ—the mouthpiece of Eternal Truth—not by means of syllogistic reasoning or historical demonstration, but through the beauty of her worship, the simplicity and goodness of so many of her faithful, the perfect *harmony* of her multitudinous teachings: above all, by the pure and unrivalled beauty of those artistic masterpieces produced at the height of her influence and under her sole inspiration. All this synthesis of Beauty appealed to the true artist in him as necessarily proceeding from a source that must be very Truth—without which there is no order, no harmony, no beauty. With the dawn of this conviction, the casting-away of prejudice and absurd misconception, and the humble acceptance of the mysterious element in Catholic dogma, became for him a relatively easy matter—a unique "road to God" perhaps, and one which unfolds itself to many a convert only *after* his intellectual submission; but a true road none the less, and one which deserves to be pointed to with greater emphasis in these days of awakening cultural and artistic appreciation.

Mr. Stoddard has again rendered signal service to the Church of his adoption by his faithful and able translation of this book; but is we think, severely to be criticized for his selection of the watery and misleading title under which it appears in its English dress. The original German: *Die Unruhe zu Gott* as well as the French *Le Tourment de Dieu* are far more significant.

WM. MICHAEL DUCEY, O.S.B.

*St. Anselm's Priory,*
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*Europe: A History of Ten Years.* By RAYMOND LESLIE BUELL. (New York: Macmillan Company. 1930. Pp. vii, 452. $2.50.)

This volume presents in brief form an immense amount of information regarding international affairs since 1918. It is an excellent survey which knits together the outstanding facts in European life since the end of the Great War and it aims to interpret these facts in their proper perspective. Its main purpose is to help Americans obtain accurate knowledge of the trend of European affairs during the past ten years.

It traces the history of the Versailles and other treaties and discusses in a non-technical way the many problems which have confronted Europe since they were concluded. The interpretation of many facts discussed may meet with much criticism: this is inevitable in such a survey. Despite this possibility, it must be said that the volume is an admirable compilation and should meet the requirements of the average reader who desires a brief and interesting analysis of European conditions. Many Americans will dissent from the author's evaluation of President Wilson's services in Paris, for they cannot accept the very eulogistic appreciation of the "Wilsonian vision." The section which treats of the Russian Soviet will need considerable revision in the light of recent happenings in Russia. The section which deals with the adjustment of the "Roman Question" is inadequate. To the reviewer the most informative chapter in the book is that which bears the caption "Prospects for Peace" (ch. xix), and all who know anything of existing conditions in Europe will agree with Mr. Buell that "probably the greatest obstacle to European conciliation is the disputed frontiers."

P. W. BROWNE.

*The Catholic University of America.*

*The Unrealists.* By HARVEY WICKHAM. (New York: Lincoln MacVeagh, The Dial Press. 1930. Pp. viii, 314.)

It is impossible to *review* this book. How can one summarize or criticize the flash of the scimitar of one of whom a high authority said that he was Chesterton and Belloc rolled into one? Harvey Wickham's thrusts have gone home. The group of worshipers at the shrine of the Unreal were snapping at his heels; he has struck them a crushing blow. Witness the treatment which he has received at the hands of Axton Clark in the *New York Times* (June 22, 1930). The cry is that he has ventured beyond his depth and does not understand those about whom he writes. The fact is that he understood them too well; he knew their stripe and has exposed them to the pitiless glare of the strong sunlight of common sense. Confessing that the attacker makes certain hits, Mr. Clark says, "But at crucial places in almost all the critical chapters essential points in the doctrines are certainly not sufficiently understood." Harvey Wickham had the offensive habit of taking the bull by the horns; he has headed his chapters time and again with words and examples from the texts of the writers themselves. And while we revel through "The Out There" and "The In Here", and "The Cat's Pure Other", we are fain to confess that perhaps neither Mr. Wickham, nor Mr. Clark, nor the authors themselves could take the cat and make head or tail of the whole of it.

Mr. Clark seems to imply that whereas Wickham has only printed excerpts from the works of Alexander, he has merely skimmed the surface. What then is in the depths? Does not Alexander mean that Space-Time, while not the substance of substances, is the stuff of substances? Does not he expect us soon, or expect mind soon, to become divine? "Deity . . . is the next higher empirical quality of mind." Is Deity existent, which is yet to fall within the experience of mind, or is it an emergent yet to come, which the universe is engaged in bringing forth? It may be mere literary facetiousness to dismiss such conclusions; and if there be lack of comprehension on Mr. Wickham's part, it is the same lack which prevents us from squaring the circle, or holding the two ends of a stick which has only one. Wickham does not question the sincerity of the subjects of his criticisms; he merely marvels that, expressing themselves in the manner in which they do, they were able to take themselves seriously. Axton Clark assigns as their great virtue the fact that they are honestly seeking a truthful understanding of reality; he therefore reduces their achievement to honesty of effort. What Wickham has in mind is reasonability of result; he can see no sound meaning in Alexander's God, an infinite actual God only in the sense of a universe straining towards deity. The verbiage and word-painting of Santayana, the cryptic utterances of Whitehead and the downright immoral teachings of Bertrand Russell have in Harvey Wickham an opponent who penetrated their armor and who by his irony and wit threatens their influence on the thrill-seeking sophomore.

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# NOTES AND COMMENTS

The president of the American Catholic Historical Association for the current year of 1931, Carlton Joseph Huntley Hayes, has had a remarkable share in the advance of historical science in the United States. His doctoral dissertation, presented at Columbia University (1909), where he is now professor of history, was a masterly study on the *Sources relating to the Germanic Invasions*. Since that date, he has published: *British Social Politics* (1913); *Political and Social History of Modern Europe* (2 vols.), revised edition, 1924; *Brief History of the Great War* (1920); *Essays on Nationalism* (1926); and *National Psychology in Post-War France* (1929). He is co-author of the following works: *League of Nations, Principle and Practice* (1919); *History and Nature of International Relations* (1929); *Modern History* (1923); *Recent Political Theory* (1924); *These Eventful Years* (1924); and *Ancient and Medieval History* (1929). Dr. Hayes' frequent contributions to Catholic periodicals have made his name a household word in learned Catholic circles, and the members of the Association are honored by his leadership of their society.

The American Council of Learned Societies, at its twelfth annual meeting, January 30, 31, appointed Dr. Waldo G. Leland and Msgr. George Lacombe delegates to the annual meeting of the International Union of Academies to be held in Brussels in May. Among the many undertakings reported as receiving aid from the Council are: a four-year study, to be carried on by a group of American and British scholars under the direction of Professor William E. Lunt, of the relations between the English government and the papacy to the time of the Reformation; and the continuation of the work on the Dictionary of Medieval Latin, one of the tasks of the International Union of Academies of which the Council is the American member.

The Third Anglo-American Historical Conference will be held under the auspices of the University of London, at the Institute of Historical Research, July 13-18. Particulars may be obtained from the Secretary, Institute of Historical Research, Malet St., London, W. C. 1. The preliminary announcement of the Seventh International Congress of Historical Sciences, to be held in Warsaw, August 21-28, 1933, has also been issued. The programme proposes fourteen sections, in one of which American history is to share as an integral phase of modern and contemporary history. All suggestions or proposals respecting contributions to the congress should be addressed to the Secretary of the American Historical Association, 40 B St., S. W., Washington, D. C.

The International Committee of Historical Sciences has issued the *International Bibliography of Historical Sciences, 1926* (Paris, Colin), a compilation by editors from twenty-four nations, Professors Joseph R. Ragatz and W. S. Holt representing the United States as compilers. This useful volume contains 4908 titles of books and periodical articles.

The science of paleography has lost one of its greatest masters in the death of Maurice Prou, director of the École des Chartes, the unrivalled school of archival science. Among his many publications the one best known to students in every part of the world is his *Manuel de Paléographie latine et française,* a fourth edition of which appeared in 1924.

Under the direction of Marcel Aubret a *Histoire universelle de l'Art* has been announced by the publishing house of Firmin Didot (Paris). The work will be in two volumes of about 400 pages each and will be profusely illustrated.

On a small scale, but somewhat similar to the *Encyclopedia of Social Sciences,* now being edited, the house of Letouzey (Paris) has announced a *Dictionnaire de Sociologie* under the direction of M. l'abbé Bricout.

Volume II of Henri Brémond's *Literary History of Religious Thought,* translated by K. L. Montgomery, covers the years 1590-1620 (London, S. P. C. K.).

Messrs. Methuen (London) have published the *Origin and Growth of Religion: Facts and Theories,* by the Rev. Dr. W. Schmidt, professor in the University of Vienna, a translation from the German by Professor H. J. Rose of the University of St. Andrew.

A contribution to the *Annales d'Histoire du Christianisme* is *Les Premiers Écrits du Christianisme,* by P. L. Couchoud, Robert Stahl, and G. A. van den Bergh van Eysinga (Rieder, pp. 224).

Mr. D. J. Chitty reports in the *Palestine Exploration Fund Quarterly Statement* for July that the excavation at the monastery of St. Euthymius, in 1929, resulted in the finding of the saint's empty tomb. In the same issue W. J. Pythian-Adams supports from his observations the scriptural tradition of the volcanic origin of Mount Sinai.

*Sainte Françoise Romaine et son temps (1384-1440),* by M. Berthem-Bontoux, is published by Bloud et Gay (pp. 620), who also announce *Le vrai visage de St. Alphonse à son portrait,* by Charles Keusch, C. SS. R. (pp. 110). *Jésus et Ses Apotres,* by the Abbé Félix Klein (pp. 318), is another publication of the same firm.

*Divers Orders of Ministers: an Inquiry into the Origins and Early History of the Ministers of the Christian Church,* by W. Lockton, is a publication of Longmans (pp. 254).

Continued interest in the fifth centenary of St. Augustine appears in the publication of *Mélanges Augustiniens,* to which F. Cayre, R. Jolivet, Ch. Boyer, B. Roland-Gosselin, H. X. Arquillière, Y. de la Brière, R. Carton, C. G. Théry, and J. Maritain contribute (Marcel Rivière, pp. 416).

Professor Birch of Wittenberg College (Springfield, Ohio) has recently issued a critical study of the *De Sacramento Altaris of William of Ockham* (Lutheran Literary Board, Burlington, Iowa, 1930, pp. 576, price $6.00), containing the text, based on the examination of three manuscripts and three text editions, with a translation.

*A History of the Iconoclastic Controversy,* by Dr. Edward J. Martin (S. P. C. K., pp. 282), is a documented account of the theology and history of this movement within the East Roman Empire and in Western Europe, together with a discussion of the sources and lists of the patristic studies cited by the disputants.

Professor G. G. Coulton's *Life in the Middle Ages,* heretofore published in four volumes, is now issued complete in one volume of over 1000 pages (Macmillan, $5.50).

*Makers of the Middle Ages* is a new series announced by Messrs. Constable, London, the first of which, *Frederick II, 1194-1250,* by Professor Ernst Kantorowicz, will appear this spring. Other volumes are to include: the *See of York,* by Professor A. Hamilton Thompson; *Boethius,* by Professor E. K. Rand; *St. Columba,* by Dr. Robin Flower; *Gregory the Great,* by R. A. B. Mynors; and *Boniface VIII,* by T. F. R. Boas.

*A Medieval Scrap-Heap,* by W. Edwards (London, Rivingston, pp. 343), is a more or less confusing and misleading account of religion in its various aspects.

In *Six Great Missionaries of the Sixteenth and Seventeenth Centuries* (London, Mowbray), Canon Jenks treats of Las Casas, Juan Fernández, Matteo Ricci, Robert de Nobile, Jean de Brébeuf, and François Pallu.

Payot, Paris, has published *Le Vatican, Trône du Monde* (pp. 496), by Joseph Bernhart.

Following closely upon the publication of Professor Bidez' *Vie de l'Empereur Julien,* appeared Professor W. Douglas Simpson's *Julian the Apostate* (Aberdeen, Milne and Hutchison, pp. 127).

*The Cardinal of Lorraine and the Council of Trent,* by H. O. Evennett (Cambridge University Press), is a study in which the author maintains that the first two and a half years of the pontificate of Pius IV "constituted the critical period which finally determined the ultimate orientation of the Counter-Reformation".

As Father Felix Fellner has pointed out in his "Ludwig von Pastor" in *Church Historians* (New York, 1926, pp. 373-415), this greatest historian of the popes issued several important revisions of his earlier volumes during the course of his monumental work. These corrections and additions have inspired Monsignor Angelo Mercati of the Vatican Archives who translated the first eight volumes of the *History of the Popes* into Italian, to draw up a list of all these emendations—*Supplemento ai volumi I-III della storia dei papi* (Rome, 1931, pp. 510). Mercati has added also some forty new letters from the correspondence of Alexander VI which were among von Pastor's papers.

Vols. XIX and XX of the late Ludwig von Pastor's *History of the Popes*, edited from the German by Ralph F. Kerr, are entirely occupied by the reign of Gregory XIII.

*La Jeunesse de Léon X, le pape de la Renaissance,* is the French translation by Fernard Hayward, from the Italian of Professor G. B. Picotti (Payot, Paris).

Picard of Paris has recently added to the splendid manuals of paleography and diplomatics which that firm has published the past quarter-century, a scholarly study by Professor A. de Boüard of the École des Chartes—*Manuel de Diplomatique française et pontificale,* with a superb album of fifty-four phototyped *planches* for the use of the student. The work is dedicated to Maurice Prou, the great master of French diplomatic whose death occurred during the past year.

*Les Diocèses de France: Étude de Géographie ecclésiastique* in the *Almanach Catholique français* for 1931 (pp. 263-418), is a marvelous geographical study of the present diocesan organization of France. A preliminary section is devoted to the ancient dioceses of Gaul (or the ten provinces of the Roman empire) and of Vienne (or the seven provinces). There follow a map of the Church in the Merovingian epoch and a descriptive account of the dioceses from the high Middle Age to the Revolution, with maps for 1789 and 1790. Then the dioceses are described (each with an excellent and clear map) from Agen to Versailles. The hierarchy is first given, then follow the geographical limits, statistics as of 1930, the history of the diocese, and a list of monuments *à visiter* and of pilgrimages. We need such a treatise for the Church in the United States.

In connection with the fifth centenary of Jeanne d'Arc to be celebrated at Rouen, May 23-31, an historical congress will be held, the programme of which will concern the life and surroundings of this national heroine, her glorification, Jeanne in literature, music, drama, and art. Religious and civic demonstrations, an exhibition, and excursions to the environs of Rouen will also feature this historic occasion. Those interested are requested to address "Monsieur le Président du Comité du V^e Centenaire de Jeanne d'Arc, Hôtel de Ville de Rouen (Seine-Inférieure), France".

Gabriel Beauchesne, Paris, announces *La Divine Comédie de Lourdes,* by Michel Gasnier, O. P. (pp. 330).

Père Doncoeur, author of *La Chevauchée de Jeanne d'Arc,* continues his account from 1429 in *Le Mystère de la Passion de Jeanne d'Arc* (Art Catholique, pp. 460).

*Saint Grégoire de Nazianze et son temps,* by Professor E. Fleury, is a recent publication of Gabriel Beauchesne (Paris, pp. 382).

Volume V of *Erlanger Abhandlungen zur mittleren und neuren Geschichte* is *Der Gang der Reformation in Franken: auf Grund kritischer Übersicht über die bisherige Literatur dargestellt,* by Lother Michel.

Two studies of Catholicism in France, both by Père Lecanuet, are: *Les Signes avant-coureurs de la Séparation: les dernières annés de Leon XIII et l'avènement de Pie X (1894-1910)*; and *La Vie de l'Eglise sous Leon XIII* (Paris, Félix Alcan).

Tome I of *Histoire Religieuse du Département du Nord pendant la Révolution, 1789-1802,* by Canon J. Peter, professor in the Catholic University of Lille, and Dom Charles Poulet, of the Benedictine Abbey of Wisque, bears the subtitle, *De la fin de l'ancien régime au 9 Thermidor An II* (Lille, Économat des Facultés Catholiques).

The house of F. Alcan, Paris, has announced *La politique ecclésiastique du Second Empire,* 1852-1853, by Jean Maurain (pp. 989); also, *Le Cardinal de Lapalud et son procès pour la possession du siège épiscopal de Lausanne,* by Jules Schweizer (200 pp.).

Guy Chastel has written of *Saint Antoine Marie Zaccaria, fondateur des Barnabites* (Paris, B. Grasset).

*Marie-Eustelle Harpain,* by Hersey Wauchope, is an adaptation from the Abbé Elie Maire's work, *Une Amante de Jesus: Hastie Marie-Eustelle Harpain,* being a short account of a young French dressmaker who died ninety years ago and whose beatification is under consideration (Sands, pp. 94).

The January, 1931, issue of the *Revue d'Histoire Ecclésiastique* of Louvain contains an article of exceptional research and scope on *Flacius Illyricus, Historien de l'Eglise,* by Father Polman, O.F.M., professor of Church history at the Charlemagne Catholic University of Nymegen, Holland. Last year in the same periodical (XXV, 471-506) Father Polman published a preliminary study on *La Méthode polémique des premiers adversaires de la Réforme,* and both these essays are part of a work on the subject of the Protestant historical school of the sixteenth century which will soon be issued. The last work of value on Flacius was that by Preger, *Mathias Flacius Illyricus und seine Zeit* (Erlangen, 1861). Flacius was the founder of the "No Popery" school of historians following closely in the footsteps of the English ex-Augustinian, Robert Barnes, and the former Edwardian bishop, John Bale, an ex-Carmelite, whose works pointed the way to the Magdeburg group which produced the first composite anti-papal history, the so-called *Centuries*. No more ambitious design to blacken the reputation of the Holy See was ever devised; and the thirteen volumes which appeared under Flacius' editorship from 1560 to 1574, have never been equaled in the field of polemical history.

The *Kirchengeschichtliches Quellenlesebuch,* by Dr. E. Thraendorf and Dr. H. Meltzer, sixth edition 1927, Schlimpert and Pueschel, Meissen, claims to be an anthology of sources for ecclesiastical history. The book is intended for use in the schools, and a book of this kind, if well done, might supplement our Catholic text-books. The book's title is not really to the point; it should be "religionsgeschichtlich", since it devotes so much space to the religious aspect. Why bring the religious views of "philosophers" of all kinds under the scope of Church history? It is evident that the authors are "liberal" Protestants. If the "pure and powerful" gospel of Christ (p. 425) can be "enriched" by philosophers of the nineteenth century, how much will then remain of the divinity of Christ? The "Abriss" of scarcely 80 pages is necessarily inadequate. Charity alone persuades us to omit a comment on the lack of indices which a book of this type must have. The make-up of the book is extremely poor, practically barring it from class-room use.

The *Stimmen* for October, 1930, contains the last article to be published from the pen of the much-regretted Jesuit historian, Father Bernhard Duhr, who passed away on September 21, 1930. It is entitled *Die Kolumbus-Frage zur Problematik der modernen Geschichteschreibung* (pp. 195-207), containing an historiographical estimate of all that has appeared on Columbus since the publications of Henri Vignaud.

The Dial Press has issued Heinrich Boehmer's study of *Luther and the Reformation in the Light of Modern Research.*

No. 54 of *Reformationsgeschichtliche Studien und Texte* is entitled *Augustinus Marius, Weihbischof von Freising, Basel und Würzburg (1485-1543): ein Lebensbild,* by Joachim Birkner.

From the press of Klotz at Gotha has come *Das Marburger Religionsgespräch,* by Dr. Heinrich Hermelink.

*St. Katherinen, 1230-1930: Bilder aus der Kirchen- und Stadtgeschichte*

*Magdeburgs,* by Kurt Haupt, has been published by Neumann, Magdeburg (pp. 283).

Since 1877, when the Franciscans opened their now celebrated house of historical studies at Quaracchi, their researches have been made known to the world through the *Analecta Franciscana* (since 1885), the *Bibliotheca franciscana scholastica medii aevi* (since 1904), the *Bibliotheca franciscana ascetica medii aevi* (since 1904), and the *Archivium franciscanum historicum.* It is a pleasure to announce as a companion series to these scholarly periodicals the *Collectanea Franciscana,* the first number of which (January, 1931) has been issued by the Capuchin scholars at the College of St. Lawrence in Assisi. The *Collectanea* will appear four times a year, making an annual volume of 580 pages. Articles in all modern languages of high scientific merit, notes, documents and bibliographies will make up the contents of each issue. There will be also a chronicle of noteworthy events in the Order throughout the world. The address of the editors is via S. Francesco, 23, Assisi, Perugia, Italy.

The *Analytical Survey of Modern European History with assignments and special exercises, Part II: 1815-1930,* by Professor Paul V. B. Jones of the University of Illinois (New York, Macmillan, 1931, pp. 48) is of little value after the beginning of the World War in 1914. In dealing with the unification of Italy (p. 17) the question is asked: "The problem of a hostile Church: can the state flourish if the Pope and the Catholic hierarchy remain hostile to it?"

Writing on the Japanese Mandate in the South Pacific, Keichi Yamasaki, in *Pacific Affairs* for February, lists 15 Catholic churches, 29 missions, 20 missionaries, and 15,884 native converts in the islands.

The recent death of Rev. Alfred Fawkes recalls the curious career of that prominent scholar. Some time after his ordination as a deacon in the Anglican Church, he embraced the Catholic Faith and was ordained by Cardinal Manning in 1881. Nearly twenty years later, he returned to Anglicanism and was one of the leading exponents of English and continental modernism. Among his works are: *Studies in Modernism* (1915) and *The Religious Values of Modernism* (1929).

Professors Brebner and Neff of Columbia University have issued a short *Bibliography of English Literature and History* for their students (New York, Columbia University Press, 1930, pp. 20, price $0.25), which displays a striking partiality for the non-Catholic student.

The purpose of *English Monasteries in the Middle Ages,* by R. Liddesdale Palmer, associate of the Royal Institute of British Architects, is to present "a simple outline of the origins, characteristics, and customs of the monastic orders", and "to trace the development in England of the churches which they served and the buildings in which they lived and died" (Constable, pp. 233).

The *Tablet* of Dec. 27 reports an interesting lecture delivered by Mr. H. Outram Evennett, M.A., before the Lingard Society, on Some Aspects of the Counter-Reformation. The speaker held that the main problem for the Church in the 16th century arose from the absolutism of the national monarchies. Unless the papacy insisted on a policy of centralization there would have been a double danger to the unity and the independence of the Church. Even in the matter of reform there was danger of merely national interest conflicting with the more general policy of the popes. And behind this demand for local control there was always the danger of a future subservience to the State. Thus, he concluded, the Counter-Reformation is seen to be not a mere reaction to Lutheran revolt, but a resuscitation of the Hildebrandine reform.

New pamphlets of the Catholic Truth Society, London, include: *From Charlemagne to Pope Hildebrand,* by Mother Keppel, of the Society of the Sacred Heart; *Blessed Nicholas Owen, Maker of Hiding Holes,* by E. E. Kilburn; and the *Story of Lourdes and Bernadette,* for children, by Agnes G. Coxe.

Among the titles given in the list of theses for the doctor's degree in the United Kingdom, 1929-1930, printed in the *Bulletin of the Institute of Historical Research* for February, are: Grants of Land to the Scottish Church in the 12th and 13th Centuries, with special reference to secular services, T. Davidson, Edinburgh; Settlements and Churches in Nova Scotia, 1749-1776, I. T. Mackinnon, *ibid.*; Biblical Commentators of the 12th and 13th Centuries Viewed as Historical Materials, Beryl Smalley, Manchester; and the Questions of Stephen Langton, Alys L. Gregory, *ibid.*

*The Temporal and Spiritual Conquest of Ceylon* is an English translation by Father S. G. Perera from the Portuguese of Fr. Fernao de Queyroz (3 vols., M. Nijhoff).

The American Historical Association has distributed to members the *Annual Report* for 1929, together with the supplementary volume to the 1927 *Report,* Miss Grace Griffin's *Writings on American History* for that year. The first of these volumes contains the Letters to Calhoun, among which is found a savage attack on the Church by the ex-priest, William Hogan. One can scarcely overstate the permanent value of Miss Griffin's annual bibliography. The present volume, containing over 3100 titles, is as usual well-edited, and contains many references to studies in the field of Church history.

Annual attention must be called to the section of the *Report* of the Librarian of the Library of Congress devoted to the Division of Manuscripts, which is available as a separate. This year Dr. Jameson gives a full account of the reproductions from foreign archives received during the past year, and lists other important accessions among which are noted a large body of material relating to the Inquisition in Mexico, and the Connor collection relating to early Florida. In Dr. Worthington Ford's supplementary account of the European mission conducted under the Rockefeller project, a high tribute is paid to the energetic coöperation of the Rev. Dr. Paul C. Perrotta, O. P., a graduate of the Catholic University of America, who assisted the work in Italy.

The 1931 Almanac edition of the *Franciscan* offers a complete handbook of religious matters as well as a variety of useful secular information (Paterson, N. J., $.60).

Michael J. O'Brien, the indefatigable historiographer of the American Irish Historical Society, has issued in pamphlet form (New York, 1930, pp. 88) his criticism of William M. Clemens's *American Marriage Records before 1699,* under the title: *An Alleged First Census of the American People.* The little volume reveals the frantic logic of those who are overstressing certain national origins in present-day American life.

Rev. Dr. Paul J. Foik's study of *Fray Juan de Padilla,* which first appeared in *Mid-America* (XIII, no. 2), has been separately printed as no. 5, vol. I, of the *Preliminary Studies* of the Texas Catholic Historical Society and distributed by the Texas Knights of Columbus Historical Commission.

*The Sisters of Mercy of Maryland, 1855-1930,* by Sister Mary Loretto Costello, in the words of Bishop Shahan's fine introduction, offers "evidence, abundant and detailed, of the religious, social, and educational activities" of the Sisters in Maryland and the District of Columbia (Herder, pp. 249).

Vol. II, no. 1, of *Historical Essays,* published at St. Meinrad Seminary, Indiana, has as its main contribution a paper on Gregorian Chant, a Barometer of Religious Fervor, by Stephen Thuis, O. S. B., in which is traced the history of the chant through five periods, terminating respectively at the year 600, 1300, 1517, 1850, and 1930. Maurice F. Schoentrup writes on Norse-American History, and Gilbert Hess, O. S. B., pays tribute to Dom Jean Mabillon, the illustrious monk of the congregation of Saint Maur. To each essay is appended a well-selected bibliography.

Dr. Ellen Ryan Jolly has issued (1930) the fourth edition of her charming work, *The Nuns of the Battlefield.* A foreword by Bishop Hickey of

Providence, R. I., reminds us that "her name is inseparably entwined in the history and the realization of the Monument to the Nuns of the Battlefield, which stands at the junction of Rhode Island and Connecticut Avenues in the National Capital, Washington, D. C." No more sublime tribute to the American Sisterhooods who labored so gallantly as nurses on our battlefields could be written.

Among recent acquisitions of the State Historical Society of Wisconsin is a drawing of the first German Catholic church at Madison.

Dr. Grace L. Nute, curator of manuscripts of the Minnesota Historical Commission, is editing for publication the first volume of the many records of the Minnesota Indian missions which are in the Society's possession.

Rev. Jordan M. Dillon, O. P., in the September issue of the *Records* of the American Catholic Society of Philadelphia, writes of Diego de Deza as a Dominican Influence in the Discovery of America. In the same publication Rev. Michael Moran discusses the Writings of Francis Patrick Kenrick, Archbishop of Baltimore (1797-1863); and Rev. John F. Byrne, C. SS. R., contributes his second instalment of the History of the Redemptorists in America, and the third in the December issue. The latter, in addition, contains Rev. Joseph A. Griffin's study of the Sacred Congregation de Propaganda, Its Foundation and Historical Antecedents; and an article by Sarah R. Lee on the Maryland Influence in American Catholicism.

The winter number of the *Michigan History Magazine* prints the Pastoral Letters from the Bishop of Quebec (Saint-Vallier) to the Inhabitants of Detroit, contributed by the Hon. William R. Riddell. This issue also contains an account of a Pocahontas of Michigan, by Vivian L. Moore, in which the author writes of Madeline Marcotte, fur trader and authorized agent of the Astors, who with her husband, Joseph La Framboise, "were faithful Roman Catholics", and who, after the latter's murder by the Indians, did much effective missionary work among the tribes. Her tomb was found under the altar of St. Anne's church, Mackinac Island.

The *Hispanic American Historical Review* for February prints an account of an Attempted Indian Attack on the Manila Galleon, the *San Cristobal,* given by Juan Antonio Vizarrón y Equiarreta, Archbishop of Mexico, in a letter to the King of Spain, dated April 23, 1735. An introduction to the document, by Irving A. Leonard, recalls the martyrdom in 1734 of the Jesuit Fathers, Tamaral and Carranco. In the bibliographical section of this review Lewis W. Bealer makes an extended and detailed Contribution to a Bibliography on Artigas and the Beginnings of Uruguay, 1810-1820.

Catholic admirers of the late American educationist, Charles W. Elliot, will be interested in the following citation from his *Life* (Vol. I, p. 141, New York, 1930), recently issued by Professor Henry James: "I hate Catholicism as I do poison, and all the pomp and power of the Church is depressing and mortifying to me. I can't bear to see even the poor degraded peasants going on their knees up the Scala Santa, and kissing Jupiter's toe (St. Peter's). The beastly Friars are an abomination to me and even the good which one recognizes in the mass of superstition and corruption is distressing, because it will lengthen the life and prolong the influence of the Mother of Abominations. Nasty smells are not cheerful, and all Rome *stinks*—the dust which covers everything in the house and in the street smells as if all foulest things had been ground together to make it, and even in the country round about the city one has the consciousness of something noxious which makes the region uninhabitable for months of the year. Beggars swarm and one can never forget this natural fruit of the institutions of the ruined land." This was written from Rome to his mother in April, 1865.

The Department of Historical Research of Carnegie Institution of Washington has issued its annual *List of Doctoral Dissertations in History now in Progress at the Chief American Universities* (pp. 55), in which the following subjects are to be found: *Ristretto circa li Delitti a Giudicarsi nel S. Offizio*: an unpublished treatise on Inquisitorial procedure, C. E. Smith, *Pennsylvania*; Development of the Relations between Religious and Labor Organizations, N. M. Guy, *Harvard*; Relation of the Early Christian Councils to the Roman Provincial Councils, S. Lessly, *Chicago*; Evolution and Early Development of the Monastic Ideal of Servitude, Sister Angèle Gleason, *Chicago*; Rivalry between the Secular and the Regular Clergy in the Middle Ages, Helen Bitterman, *Chicago*; the Founding of the Latin Kingdom of Jerusalem, Sister Frances Ryan, *Minnesota*; the *Liber Recuperationis Terrae Sanctae* and Its Place in the Work of the Crusade Theorists, P. A. Throop, *Princeton*; the Papacy and the Rise of the Universities, G. Post, *Harvard*; the Papacy and England under John XXII, F. H. Hamil, *Michigan*; Alvarus Pelagius and his *De Planctu Ecclesiae,* A. E. Donini, *Harvard*; History of the Abbey of Rievaulx, F. A. Mullin, *Catholic*; Popular Reaction to Religious Change in the Reigns of Edward VI, Mary, and Elizabeth, R. H. Gearhart, *Pennsylvania*; Development of the Idea of Religious Toleration in England during the Reigns of Elizabeth and James I, W. K. Jordan, *Harvard*; French Clerical Émigres in England, 1789-1803, D. R. Mathews, *Chicago*; Early Development of the Guilds in France, Elizabeth Chapin, *Wisconsin*; Early Statutes of the Guilds of Toulouse, Sister Mary Mulholland, *Columbia*; the Bishopric of Bayeux, 1035-1204, S. E. Gleason, *Harvard*;

the Chancellors of the University of Paris in the 12th and 13th Centuries, R. E. Keohane, *California*; the Religious Sincerity of the Politiques during the Wars of Religion in France, K. D. Hartzell, *Harvard*; Relations of Church and State in France, 1789-1799, H. B. Hill, *Wisconsin*; the Cahiers and the Attack on Church Property in France in 1789, M. M. Myerhoff, *Wisconsin*; History of the Monastery of Subiaco to 1500, Geneva Drinkwater, *Chicago*; Influence of the Religious Movements on the Origin of the Milanese Commune, S. M. Brown, *Columbia*; Revival of Latin Monasticism in Sicily under the Normans, L. T. White, *Harvard*; Peace Policy of the Vatican, 1914-1918, Florence Moulton, *Stanford*; Secular Activities of the German Episcopate under the Saxon Dynasty, E. N. Johnson, *Chicago*; History of the University of Prague in the Middle Ages, L. Porter, *California*; Religious Background of the Constitution of the United States, G. S. Coleman, *Harvard*; French Contribution to the Progress of the Catholic Church in the United States, Sister Mary Mulvey, *Catholic*; Catholic Participation in Politics, C. P. O'Donnell, *Chicago*; Colonial Reaction to the Religious Clauses of the Quebec Act, C. H. Metzger, *Michigan*; American Opinion of Roman Catholicism during the Revolution, Sister Augustina Ray, *Columbia*; European Background of the American Diplomacy of Vergennes, J. J. Meng, *Catholic*; Sister Louise, First Provincial of the Congregation of Notre Dame de Namur in the United States, Sister Helen Nugent, *Catholic*; Influence of Jacksonian Democracy on Religious Organizations, Herman Muelder, *Minnesota*; New England Missions in the Eighteenth Century, Gertrude Beyer, *Wisconsin*; Racial History of Boston, 1776-1860, H. W. Hill, *Harvard*; the Catholic Church and the Frontier in Northern Indiana, 1702-1857, William McNamara, *Catholic*; the Frontier Church in Transition: the Catholic Church in Illinois, 1784-1844, T. F. Cleary, *Illinois*; Jesuit Missions in Kansas, 1837-1863, A. T. Donohue, *Kansas*; Alexander Macdonnell, Prelate, Patriot, and Statesman, H. J. Somers, *Catholic*; Religious Equality in British North America, S. Lawrence, *Toronto*; Church and Society in Sixteenth-Century Spanish America, Elizabeth Loughran, *Radcliffe*; Conversion of the Indians in New Spain, W. W. Barnes, *Columbia*; the Jesuits in Lower California, H. S. Carr, *California*; Church and State in Chile, Frances Hendricks, *Illinois*.

The Presidential Address delivered before the American Historical Association, at Boston, December 30, 1930, by Dr. Evarts B. Greene, of Columbia University, has been published in the *American Historical Review* for January, 1931, under the title, "Persistent Problems of Church and State." It was a notable pronouncement that may be said, without exaggeration, to have turned a meeting of historians into an historical event, by reason of the significance of Dr. Greene's conclusions.

> First of all, it would seem that we are not exempt from the clash of ideals which has troubled the theologians, philosophers, and politicians of Europe. . . . Thirdly, it appears that neither the formal separation of the church from the state, nor any other simple formula, has permanently disposed of issues deeply rooted in human experience and human psychology. Finally, may we not agree that the perspective of history should help men, in this as in other matters, to rise above the level of partisan and ephemeral controversy?

With this high aim, we were introduced to a "perspective of history" which included a "survey of American experience", set against a background of the European "clash of ideals", in regard to that

> general issue, of interest to students of political theory, whether corporate bodies, religious or otherwise, can possess any authority not derived directly or indirectly from the political state.

Dr. Greene distinguished no less than seven attitudes towards the separation of Church and State, each of which has in some way or other effected or affected the American ideal of religious toleration. These attitudes he associated respectively with "the promoters of the old Puritan Commonwealth", who "began with the conception of a Christian society whose interests were entrusted to distinct but coöperating agencies"; with the "more complex problem" of Maryland, where Lord Baltimore, "a Catholic by profession . . . adopted a statesmanlike program of mutual tolerance" on the basis of "no organic union of church and state; with the Stuart Restoration, which "tended toward the secularization of the state"; with the "Holy Experiment" of Penn, who, "approaching political problems in a religious spirit, thought of liberty as a logical conclusion of Christian teaching"; with the "illogical compromise" of the English Toleration Act of 1689, whereby "dissent was legitimized (while) these limited concessions were denied to Catholics"; with the native "extra-legal developments" produced by the "heterogeneous character" of non-English immigration, and partly by the "new spirit of the separatist churches" called into being by the Great Awakening, and most of all by the "larger or more realistic outlook" demanded by the common cause of the American Revolution; and, finally, with the irreligious liberalism of the French Revolution, which tended to confound a secularist indifference with religious toleration.

By the beginning of the nineteenth century there were, therefore, fashioned that peculiarly American mentality, and that concrete *modus vivendi* which won the admiration of Toqueville.

> Meantime Catholics and Protestants alike were demonstrating the possibility of effective organization without state aid as "free churches in a free state" . . . (and) the separation of church and state had become a shibboleth of American political philosophy.

The stability of this politico-religious equilibrium was, however, severely tested by

> the nativistic movements . . . the Know Nothings, the A. P. A. . . . the recent activities of the Ku Klux Klan, and the injection of the religious issue into the political contest of 1928. In all these movements we have to reckon partly with sheer ignorance and prejudice, which are not the monopoly of any party, religious or political; but also with real issues which have to be squarely faced.

These "real issues" concern matters like education and marriage. The historic struggle between Bishop Hughes and the "Public School Society" merely illustrates a situation which can be paralleled both in Europe and America, and which forces us to the conclusion that "though we may draw theoretical distinctions between religious and political issues, it is harder to maintain such distinctions in practice."

Dr. Greene's concluding words will long remain in the memory of those who had the privilege to hear him:

> The desire to understand—this normal approach of the historian either to the past or to its reflection in contemporary life—is also the necessary condition of genuine tolerance, as distinguished from mere indifference. In the wider acceptance of this mode of approach lies our best hope of avoiding, or at least mitigating, the tragic errors of the past.

# BRIEF NOTICES

**Breit, Thomas,** *Reformation gestern und heute.* (Leipzig, Bernh. Leibisch, 1930, pp. viii, 191, mk. 3.50.)

Herein is contained a series of essays dealing with the Reformation and its relation to religious, social, economic and kindred problems of today. The following subjects are treated: The Reformation and Art; The Reformation and the State; The Reformation and the Labor Question; The Reformation and Youth; The Reformation and the Problems of the Church Today; What is Evangelical Christianity; and, finally, Evangelical Preaching and Modern Society.

**Brown, Stephen,** S.J., *The Preacher's Library: A Survey of Pulpit Literature.* (London, Sheed and Ward, 1928, pp. xii, 129, 3/6.)

The author limits his scope to works of present-day interest to preachers, but has still found it possible to pack an immense amount of practical information within his 130 pages, and to give occasional brief estimates of books on the theory of preaching as well as evaluations of published volumes of sermons. He categorizes clearly in six grand divisions: Teachers, Scripture, Models, Preacher's Aids, Published Sermons, Alphabetical List of Preachers and their Works. A serviceable index contains more than 450 names, exclusive of those appearing in the Alphabetical List (unless the names appear elsewhere in the book). Altogether, an admirable help to professors and practicers of the art of preaching. (H. T. Henry.)

**Chambelland,** P. J., *De l'art d'être malade.* (Paris, Téqui, 1930, pp. 65.)

A little brochure based on the teachings of St. Francis de Sales. It suggests that those suffering from an incurable ailment, and needing encouragement, will find nothing that will so aid them or better inspire patience and resignation than an oblation of their sufferings to the Divine Master.

**Charue, André,** Docteur en Théologie, Licencié en sciences bibliques, professeur d'Ecriture Sainte au Grand Séminaire de Namur, *L'incredulité des Juifs dans le Nouveau Testament, Etude historique éxegétique et théologique.* (Gembloux, Imprimerie J. Duclot, 1929, pp. 368; Universitas Catholica Lovaniensis.)

The difficult question why the Jews did not believe in their own Messais, which St. Paul discusses so interestingly in chapters IX-XI of the Epistle to the Romans, is here for the first time treated in the light of the entire New Testament literature. Beginning with the Jewish *milieu* at the time of Christ, the author carefully examines the Synoptic Gospels, the Gospel of St. John, the Acts, and the Epistles of St. Paul as to the inner motives of the Jewish hostility against Jesus. Mark, supposed to be the source of the Greek Matthew and Luke, is analyzed with special care. Romans IX-XI is subject to a special study. A comparison might be made here with the recent essay of W. Maier, *Israel in der Heilsgeschichte nach Rom. 9-11,* Munster 1929. The author treats his subject with a thorough knowledge of the literature, an excellent scholarly method, and mature judgment. The work represents a valuable contribution to New Testament exegesis and the history of the beginnings of Christianity. (H. SCHUMACHER.)

COCCHI, *Commentarium in Codicem Juris Canonici Ad Usum Scholarum, Liber IV: De Processibus.* (Marietti, 1930, pp. viii, 666, lire 20.)

This is the seventh volume of Dr. Cocchi's commentary on the code of canon law, although it is the eighth to appear; another volume will complete the treatment of all the canons of the code. In the present volume the commentator treats briefly and clearly of the procedural law of the Church: on Trials, on the Causes of Beatification and Canonization and on the Administrative Processes. As in his other volumes, Dr. Cocchi prefaces his commentary on each title with the text of the canons which he at the same time helpfully diagrams according to the logical divisions and sub-divisions of the matter. These diagrams should prove a valuable aid to the students' memory and to a better understanding of the scope of the law in each canon. The justly deserved popularity of this work is attested by the fact that the earlier volumes have already gone into second and third editions.

CODY, Rev. EDMUND R., A.M., *History of the Coeur d'Alêne Mission of the Sacred Heart.* (Old Mission, Cataldo, Idaho, 1930, pp. 47.)

An attractive booklet on this famous missionary centre, based upon a select bibliography which shows a striking familiarity with the use of source-material. Father Cody has in this little brochure the outlines for an interesting Catholic history of this section of old Northwest.

COBORATA MATTHAEUS, CONTE A, O.M.Cap., *Institutiones Iuris Canonici ad usum utriusque cleri et scholarum: Vol. II, De Rebus.* (Rome, 1931, pp. 520, lire 25.)

Although this volume of Father Matthew's *Institutiones* is entitled *On Things*, which is the matter of the third book of the Code of Canon Law, he has omitted to treat of the Sacraments in order to avoid repeating a tract which is often dealt with, even under its canonical aspect, in the classes of moral and pastoral theology. The author gives a rather full and generally clear explanation of the canons. Many of the disputed points are relegated to the footnotes which also contain numerous references to books and articles for a fuller discussion of the controversies. The work should prove serviceable, although there is no alphabetical index; this will doubtless appear in the final volume of the completed commentary. (G. B. STRATEMEIER.)

DANZER, BEDA, O.S.B., *Benediktiner Missionäre des Mittelalters.* (Missionsverlag St. Ottilien, Oberbayern, 1930, pp. 67.)

This brief account of the predominant part played by Benedictine monks and missionaries in the spread of the Faith, especially among the Teutonic, Scandinavian, and Slavic peoples is fascinating and highly instructive. It is the work of a monk of the Congregation of St. Ottilien which in this age has revived the great apostolate of their Benedictine forefathers of the early Middle Ages.

**David**, Rt. Rev. J. B. M., *A Thought for Every Day*, from the writings of Bishop David, with a calendar of the Saints, compiled by Sister Columba Fox, Ph. D., of the Sisters of Charity of Nazareth. (New York, Pustet, 1931, pp. 129.)

Sister Columba, whose *Life of Bishop David* (New York, 1926) is well known, has brought together this attractive collection of spiritual thoughts from David's works which have an important, though forgotten, place in the history of ascetical literature in the United States.

**De La Boullaye, H. Pinard**, S.J., *Jésus Messie.* (Paris, Editions Spes, 1930, pp. 270.)

The Lenten conferences delivered at Notre-Dame, Paris, in 1930. In these sermons, the purpose of which is to prove that Christ was truly the long-awaited Messiah and the messenger of God, the distinguished Jesuit enhances his reputation for erudition and scholarship of a high quality. A short bibliography and explanatory notes are appended to each conference; an analytical table, at the end of the volume containing a summary of each conference, takes the place of an index.

**De la Vergne, Yvonne**, *Le Bon Cardinal Richard.* (Paris, P. Tequi, 1930, pp. 280, 12 francs.)

This interesting life of the great Archbishop of Paris, written by his grandniece, is replete with details of the intimate life of the saintly prelate whose beatification is confidently anticipated by many of his devoted admirers. For this reason, and because of the use of family records and recollections, it is a valuable supplement to previous lives which have been more concerned with the cardinal's external and official career.

**Dentz, Fred Oudchans**, *History of the English Church at The Hague, 1586-1929, Together with a short account of the Family Tinne . . . compiled from various sources in Holland and England.* (Delft, W. D., Meinema, 1929, pp. 132.)

The English church at The Hague was started to meet the needs of the troops which Elizabeth sent under Leicester to aid the Netherlands against Philip II of Spain. Not until 1822, however, was it strictly identified with the Church of England. With its modern Anglican period, hitherto not the subject of any treatise, and with the members of the Tinne family, so distinguished for their gifts in this period that they may be said to have founded the church anew, this book deals in particular. The work has been carefully done, but, as the author states, there are gaps that can be bridged only by further study. Five of the seven appendices consist of documents. (F. J. Tschan.)

**De Ravignan, Pere**, *Entretiens Spirituels, suivis d'un Choix de ses Pensées.* (Paris, Téqui, 1930, pp. vii, 303, 9 francs.)

A re-issue of this popular work of a great pulpit orator and spiritual guide, first published in 1858 and still held in deservedly high esteem.

**Espierres**, Abbé A. d', *Les religions dans les différents pays du monde: Statistiques et graphiques* (*École normale*). (Braine-le-Comte, Belgique, 1929.)

In the six tables that constitute this publication, the author gives general statistics of the various Christian and non-Christian religions of the world. The figures are derived from the best available computations. Critical annotations are intentionally omitted. The introduction contains a good bibliography of the more authoritative recent sources on statistics of religions. All in all, this little work of the Abbé d'Espierres is a very useful summary of our most recent and most authoritative estimates in the field covered.

(John M. Cooper.)

**Fanfani**, Ludovicus I., O.P., *De Rosario B. M. Virginis Historia-Legislatio-Exercitia.* (Turin, Marietti, 1930, pp. xii, 215.)

In spite of its slender proportions this little volume is surprisingly complete and could well be called a Rosary *Summa.* It contains a scholarly, well-reasoned and orderly treatise on the nature, history, liturgy, and legislation on this great devotion which will be invaluable to priests and especially directors of Rosary confraternities. Fr. Fanfani does not discuss the question of the origin of the Rosary and himself adheres to the traditional view.

**Fleming**, J. R., D.D., *The Story of Church Union in Scotland.* (London, James Clarke and Company, 1929, pp. 176, 3/6.)

The title of this book is slightly misleading, for its subject matter is the union of the Presbyterian Churches of Scotland alone. From its introduction into Scotland in the reign of Mary Stuart, Presbyterianism showed the usual fissiparous tendencies. Schisms and secessions were the order of the day, the provocation usually being either some point of discipline or the relation of the church to an uncovenanted state. Dr. Fleming carries the story from 1560 to the union of the Church of Scotland and the United Free Church in 1929, outlining the various steps towards unity during the past century. To one not of his faith, the book will reveal that a union of Evangelical churches is perhaps, not impossible; but if so much difficulty was encountered in churches with the same confession of faith, whose separation was due to disciplinary disputes alone, it would seem that a single Evangelical Church is likely to remain merely an ideal for many years to come. The author seems much alarmed over the growth of the Catholic Church in Scotland today and indulges in some distinctly erroneous history at its expense. We had thought that no one nowadays seriously held that the early Celtic Church was non-Roman. There is the usual nonsense about the Culdees.

**Fouqueray**, H., S.J., *Martyrs Du Canada.* (Paris, Téqui, 1930, pp. ix, 354.)

The ceremony in St. Peter's on June 29, 1930, when the eight heroic martyrs of North America were canonized gives additional appositeness to this posthumous work of the late Fr. Henri Fouqueray, which his colleague, Fr. Alain de Becdelièvre has revised and prepared for the press. This volume, though containing no new information, being based mainly on the *Relations,* tells a story of heroic constancy rarely equalled in the history of the Church, and fills a want in current French Catholic literature on these American saints.

The editor in choosing his title, "Martyrs of Canada," overlooked the fact that by the decree of canonization three of the martyrs, Saints Isaac Jogues, René Goupil, and John Lalande, belong to the Church of the United States, the other five to the Church of Canada.

**Goldstein, Israel**, M. A., D.H.L., Rabbi of Congregation B'nai Jeshurun, *A Century of Judaism in New York: B'nai Jeshurun, 1825-1925, New York's oldest Ashkenazic Congregation.* (New York, Congregation B'nai Jeshurun, 1930, pp. xxix, 460.)

A thoroughly attractive story, well-written, well-documented, and told with a charm that must please those of the Jewish faith. Rabbi Goldstein has produced a work of which his congregation may be proud. It is a contribution to American Jewish history as well as to that of the nation. Apart from certain blemishes, due no doubt to the lack of use of works which have discredited Henry C. Lea and others, such as the attitude of the Catholic Church towards the Jew in medieval times, the methods used in the Spanish Inquisition, the alleged presence of the Inquisition in Spanish-American history, and the "dire net" of the Holy Office which "remained in force for three hundred years" in the New World "until the beginning of the nineteenth century" (p. 17), Doctor Goldstein's book is well worth a serious reading by all who are interested in the progress of the Jewish Synagogue in the United States. (P. G.)

**Gray, Edward F.**, *Lief Eriksson: Discoverer of America, A. D. 1003.* (London, Oxford University Press, 1930, pp. xvii, 188.)

This scholarly treatise is one of the fascinating books of the year. Although the period under study does not come so far as the foundation of the Diocese of Gardar, the mention of this bishopic in the text would seem to warrant at least a note on the gallant struggle the Catholic bishops of Greenland made from 1124 to 1377 to preserve the Faith in the country discovered by Lief the Lucky. In his Introduction, Gray writes: "It is precisely to those of the same faith as Columbus that we owe not only the laborious compilation if the Icelandic manuscripts relating to the Vinland voyages, but also their subsequent collection by dignitaries of the Roman Catholic Church. It is to them that we are indebted for the preservation of a unique history—not fable or superstition, except in so far as it faithfully portrays the actual superstition of the era it describes, but the most amazingly accurate record of geographical and other detail handed down first by word of mouth and then in earlier manuscripts now lost to us, for some three hundred years before it was committed to the written form in which it has reached the present day. A full tribute to the work of Benedictine monks in Icelandic monasteries, and to the labours of such men as Abbot Nicholas of Thingeyre, Ari Thorgilsson the Wise, Adam of Bremen, John Thordson and Magnus Thorallsson (both Catholic priests), Father Oswald Moosmüller, Monsignor P. de Roo, the Reverend Joseph Fischer of the Jesuit College at Feldkirch, Austria, and others is paid to them in an article, 'The Catholic Contribution to the History of the Norse Discovery of America,' published in the *Catholic Historical Review* for January, 1928, by Mr. William Stetson Merrill of the

Newberry Library at Chicago. It is worth careful study *in extenso* by those who are interested in this aspect of the subject."

GWYNN, STEPHEN, *Saints and Scholars.* (London, Thornton Butterworth, Ltd., 1929, pp. 256, 6/-.)

Mr. Gwynn, in this volume, presents ten essays of varying merit and interest. Well and understandingly written, the volume treats of ten individuals, each dominated by a single idea. Of these ten, four are Catholics: de Foucauld, Cardinald Logue, Father Mathew, and Professor MacDonald of Maynooth. Four are Protestants (as is the author): his father, the great Trinity scholar, John Gwynn, and his colleague, the omniscient Sir J. P. Mahaffey, Mrs. Asenath Nicholson, a delightful New England Puritan, zealous for the spread of the Bible among the Irish peasantry, but appreciative of their deep Catholic faith, and the novelist, Mrs. Oliphant. The other two are more difficult to place: one, Mark Pattison, from being a disciple of Newman at Oxford, became an agnostic, while the other, General Laperrine, the friend of Charles de Foucauld, was a typically indifferent Frenchman, certainly not a saint and hardly a scholar. Perhaps the two best sketches are those of Cardinal Logue and John Gwynn. The book is entertaining if not very informative.

HAAS, FRANCIS J., Ph.D., *Man and Society.* (New York, The Century Company, 1930, pp. xviii, 456.)

The present volume will be welcomed as a text-book by students of sociology, and in general by all who seek an understanding of the many perplexing questions of modern social life. As the editor of the Century Catholic College Texts states in his introduction: "Mankind is not here treated objectively, as in a laboratory, merely to see the cruel facts: the facts are seen, to be sure, but man as a divine creature with a glorious destiny, and as a being worthy of all that can be done for his safeguarding and upbuilding, is never lost from the sight of the author." The text presents a well-organized sequence of subjects considered under six main divisions: the individual, social virtues, family, state, property, and production and human welfare. Each chapter begins with a summary in outline form of its contents, and concludes with a list of questions and exercises. The selected references which are appended to each chapter are especially worthy of notice. (W. S.)

HEARLY, JOHN, *Pope or Mussolini.* (New York, Macaulay, 1929, pp. xiii, 256, $2.50.)

The author is a former Catholic. The Foreword is by a bitter anti-Fascist. An appendix gives in English the text of the three-fold convention between the Holy See and Italy. The last chapter contains in full Pope Pius' Encyclical on Church Unity. Chapter V gives a lengthy letter of Mr. D. M. Armstrong, the American Consul in Rome in 1870. Throughout the work are scattered many useful quotations from the press. The rest of the book is taken with gossipy anecdotes, innuendoes of an anti-Catholic tone, a number of unanswered rhetorical questions, and some miscellaneous observations. Errors abound. The style is journalistic. The historical value is slight.

**Hogan, James**, "The Tricha Cét and Related Land-Measures." (*Proceedings of the Royal Irish Academy*, vol. xxxviii, Section C, No. 7, Dublin, 1929.)

"In its earliest technical connotation the term Tricha cét seems to have denoted a mustering or levy of thirty hundred fighting men. In secondary sense, Tricha cét was applied to the population groups, whose military quota was fixed at this number of thirty hundred men. Lastly, at a period probably somewhat later than the second century . . ., the term Tricha cét has come by a natural extension of its meaning to be applied to the territory which originally furnished the complement of thirty hundred fighting men." This definition has been formulated by Professor Hogan on the basis of an exhaustive study made by him of all the available evidence drawn from ancient Irish epic tales and annals, as well as from genealogical and archaeological sources and other historical material. Furthermore, he shows from citations from ancient historians that "the Tricha cét was not an institution confined solely to the Irish Celts, but can be traced to ancient Indo-European military traditions" and is found "in the organization of peoples as widely separated as were the Romans, Greeks, Germans, and Celts in the period 600 B. C.-200 B. C." Incidentally several other technical terms are discussed and clearly defined, as, *Cuidin, cantred, cantref, cath, réim, peath.* The elucidation and precise meaning of such terms as these, and of a host of others which still await similar treatment. dealing with law, institutions, land-measures, and territorial divisions, is of the utmost importance for the understanding of the civilization of pre-Christian and mediaeval Ireland and Britain. Professor Hogan's paper is a valuable contribution to the subject. (Joseph Dunn.)

**Hubben, Wilhelm**, *Die Quaker in der Deutschen Vergangenheit.* (Leipzig, Quakerverlag, pp. 202.)

A well-documented account of Quakerism among Germans, tracing its history from its foundation in England in 1647 and its subsequent progress on the Continent, especially in Germany. It is divided into an introduction and ten chapters dealing with the development of the Friends in England and America; its entry and development in Germany; Labadists, Pietists and Quietists; Quakerism among German emigrants and the later developments in Germany. There is also a chapter on the relations between Goethe and Luke Howard. An excellent bibliography and an index of names and places completes this useful study.

**Lemius, J.-B., O.M.I.**, *Le Culte du Coeur Eucharistique de Jésus.* (Paris, Téqui, 1930, pp. 132.)

A series of six conferences preached at Notre-Dame de Grâce, Paris, by the former superior of the chaplains of Montmarte. The nature of the devotion to the Eucharistic Heart, its efficacy and its rewards, are presented in a simple, attractive manner.

**Lesaar, Heinrich Albert**, *Der Heilige Augustin.* (München, Josef Koesel und Friedrich Pustet, 1930, pp. xxii, 313.)

This delightful and attractively edited book is an adaptation and popularisation of the earlier life of the saint written by Bishop Augustine Egger of

Galen. The discrimination in the selection, grouping, and description of the colorful incidents of the saint's life merits the highest commendation.

**Marchet, Xavier**, *La merveilleuse vie de Bernadette.* (Paris, Téqui, 1930, pp. xix, 302.)

Written in a clear, simple style, this popular *Life* traces the history of Blessed Bernadette Soubirous, the little maid of Lourdes, from her birth on January 7, 1844, to her formal beatification by Pius XI, June 14, 1925.

**Masnovo Amato**, *Da Guglielmo d'Auvergne a San Tomaso d'Aquino.* Vol. I: *Guglielmo d'Auvergne e l'Ascesa Verso Dio. Pubblicazioni della Universita Cattolica del Sacro Cuore. Serie Prima: Scienze Filosofiche, XVI.* (Milan, Società Editrice, Vita e Pensiero, 1930, pp. viii, 283. 20 l.)

The importance of William of Auvergne in the history of Aristotelian Scholasticism has not for some years (since Baumgartner, *Die Erkenntnisslehre des Wilhelm von Auvergne* (Münster, 1893), evoked a detailed separate study. Professor Másnovo, with new sources to present, delays only long enough in this, the first volume, on the controversies of 1229-1231 in the University of Paris, to provide background for a keen analysis of the philosophical evolution which flowered in St. Thomas Aquinas.

**Millot, Canon**, *La Très Sainte Vierge Marie et le Purgatoire.* (Paris, Téqui, 1930, pp. 254.)

Another volume in the series of studies which the distinguished vicar-general of Versailles has written about the Blessed Virgin. These meditations, each followed by an illustrative story, consider the mediation of Mary for the suffering souls in Purgatory, the reasons for her intercession and the manner in which she accomplishes it.

**Moran, Catherine**, *Spain: Its Story Briefly Told.* (Boston, The Stratford Co., 1930, pp. viii, 267.)

An excellent introduction to the history of Spain, especially useful in view of the present critical position of the monarchy. The author, in spite of being tutor in the Spanish Royal Family, writes with considerable sympathy with liberal thought though obviously a confirmed monarchist. Well illustrated and supplied with chronological and dynastic tables together with an index, this thoroughly readable book is to be recommended. There is a preface by G. K. Chesterton.

**Morris, William Alfred**, *The Constitutional History of England to 1216.* (New York, The Macmillan Co., 1930, pp. ix, 430.)

A well-written and useful volume written largely as a substitute for the earlier part of Stubb's classic work which, in view of modern research, has long been in need of revision. Designed for college work, it is capably footnoted with references to the principal modern studies of this, even yet, not too unobscure period of English constitutional development.

**Muncey, R. W.**, *A History of the Consecration of Churches and Churchyards.* (Cambridge, England, W. Heffer and Sons, 1930, pp. viii, 165, 6 s. net.)

Of the eleven chapters in this book nine are given over to an historical study of the consecration and the reconsecration of churches; the remaining chapters treat of the churchyards. The author, who is an Anglican clergyman, writes interestingly of his subject as he follows it from the earliest ages of the Christian era through the centuries to the forms of consecration which are used in the Anglican Church of today. Good use has been made of antiquarian and archaeological writers. Recent acts of Parliament and the leading cases on burial law are cited. A short bibliography is given; there is a general index besides an index to scriptural references (King James' Version).

**Paris, Gerard M., O.P.**, *De Donis Spiritus Sancti.* (Turin, Marietti, pp. ix, 114.)

This lectorate dissertation is a valuable contribution to the literature of this much neglected subject, combining as it does a general survey of the Scriptures, the writings of the Fathers and an elaborate exposition of Thomistic teaching. There is a fine preface by Père Garrigou-Lagrange, O.P., with a bibliography and an index. It is written in elegant though simple Latin.

**Patterson, Caleb Perry**, Ph.D., LL.B., Professor of Government in the University of Texas, *American Government.* (New York, D. C. Heath and Company, 888 pp., 1929.)

Doctor Patterson's work, including much that is new, is a thorough textbook on American government. It is divided into four parts dealing with the theories of the state and of government, with the national government, with the state governments, and with local government of counties and municipalities. The author has substantiated his statements with numerous footnote references to the works of many authorities in the field. The bibliography is especially complete. Heath and Company have also published in a separate volume the part of Professor Patterson's *American Government* which deals with the national government. The book is worthy of the consideration of those who use a textbook. (Frank P. Weberg.)

*Quaestio de universali secundum viam et doctrinam Guilelmi de Ockham,* quam ex Cod. Vatic. Palat, 998 edidit **Martinus Grabmann**. [Opuscula et textus historiam ecclesiae eiusque vitam atque doctrinam illustrantia. Series scholastica, edita curantibus M. Grabmann et Fr. Pelster, S.J., fasc. X.] (Aschendorff, Münster, 1930. 40 p. RM. 0,95.)

Dr. Grabmann brings to light in this little *opusculum* the dispute between the Realists and Nominalists according to the teaching of William of Ockham as clarified in the disputation of a "certain scholastic", whose name has been erased in the manuscript, but who was apparently Ockham's disciple.

**Standing, Herbert F.**, D.Sc., *Spirit in Evolution: From Amoeba to Saint.* (New York, Lincoln MacVeagh Press, 1930, pp. 312.)

This is that *rara avis*, a book worth reading. Its author is a psychologist among biologists and an intuitionist among philosophers. With keen observation he has worked patiently with the microscope and with clear insight he has comprehended the relationship between physical science and spiritual values. His reading has been as wide as his thinking has been deep. He presents his conclusions with delicate diction in restrained prose. The thesis of the book is that the whole evolutionary process is fundamentally a manifestation of Divine purpose and activity. Mechanism is dismissed as an inadequate solution of reality. "Design" is preferred to "Teleology" in describing the relationship of God and nature. Freedom of the will is held essential. The description of life as activity, a continual becoming, adumbrates the metaphysical theory of *actus et potentia* held by Aristotle and St. Thomas Aquinas. The merit of the book lies in its suggestiveness. One will reread the historians and the saints more profitably if he remembers the data of social science here set down. (M. T. R.)

*Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens und Seiner Zweige.* Band 48, Heft III.

The three Aufsätze in this issue are very interesting studies of several phases of Benedictine activity in the Middle Ages. They are especially valuable in that they bring together much information from many sources difficult of access, especially to Americans unable to go to Europe. What a monastic library was like is shown in Dr. Lehmann's annotated list of the library of the Cloister of Amorbach. The references to the present owners of this widely scattered library are especially valuable. In his article on the Benedictines as Architects, Professor Hanftmann gives very good reasons for considering the "Benedictine foot", its unit of length, to have had the dimensions, 0.3329 meter. Dr. Rudolf Creutz sums up what is known of the life and work of Joannes Afflacius Saracenus. This important figure in the history of medicine in the eleventh century was most probably an Arab who became a Christian and later a Cassinese monk. Many features of interest rather recently brought to light are discussed, *e. g.*, the influence of earlier writers, such as Galen, on the writings of Afflacius.

**Ter Haar, F.**, C.SS.R., *De Matrimoniis Mixtis Eorumque Remediis.* (Turin, Marietti, 1931, pp. viii, 195.)

A study of the problem of mixed marriages intended primarily for those engaged in the active ministry. Divided into three main sections, the first part contains the principal decrees of the Roman pontiffs concerning the question with the reasons for the Church's opposition. The second part treats of the conditions required for valid and licit dispensation from this impediment, and the third section suggests remedies for preventing and counteracting the evil. The numerous appendices contain statistical documents from various countries and opinions taken from the leading Catholic periodicals.

**Thorold, Algar**, General Editor, *Many Mansions Series.* [*The Benedictines.* By Dom David Knowles, O. S. B. (pp. 90); *The Dominicans.* By Rev. John Baptist Reeves, O. P. (pp. 88); *The Jesuits.* By Most Rev. Alban Goodier, S.J. (pp. 84).] (New York, The Macmillan Company, 85 cents.)

The universality of the Church, the diversity of its appeal and the breadth of its comprehensiveness are nowhere better revealed than in the multiform variety of its religious institutes. No man or woman, unless he or she be of a most exceptional nature, but can find some one order whose *ethos* corresponds with his own. It is the purpose of this series to expose this *ethos*. The authors are not concerned with the past achievement of their orders nor their present activities, at least primarily. Their object is to show plainly the motivating spirit, the compelling urge, in a word the "mind" of the order of which they write and in which they spend their lives, and in this they have amply succeeded. It will be noted that Archbishop Goodier and Father Reeves have as the heart of their books the life and character of Saint Ignatius and Saint Dominic, respectively, whereas Saint Benedict receives comparatively little attention at the hands of Father Knowles. This is as it should be. The Jesuits and the Dominicans are the continuators of their founders whose orders are the expression of their intimate natures. On the other hand, the Benedictine lives by Saint Benedict's Rule rather than by his life of which so little is really known. This may perhaps account for the lack of organized unity among the Black Monks as contrasted with the organic unity of the two later orders. All three books are most commendable and readable. Unfortunately, typographical errors are frequent. There is an introduction to each brochure written by a well-known American religious of the same order. We anticipate with pleasure the succeeding volumes of this series.

TOYNBEE, MARGARET S., *St. Louis of Toulouse and the Process of Canonization in the Fourteenth Century.* [Publications of the University of Manchester. No. CXCIX. Historical Series No. LV.] (Manchester University Press, Manchester, 1929, pp. x, 226, 14s.)

This is an admirable study, published in coöperation with the British Society of Franciscan Studies, about a now almost forgotten saint, for even saints of much more than local repute can be forgotten. St. Louis deserves an historical resurrection. He stood next to Saint Francis and St. Anthony of Padua in the veneration of the Franciscan brotherhood at one time. His youth provides an excellent picture of the rearing of a youth of noble birth in the late thirteenth century. His having been for a period in detention as a hostage reveals the standards of honor and courtesy recognized by princes of the time in their diplomatic relations. The study, furthermore, throws light on late medieval processes of canonization and dissipates the all-too-common opinion that the Avignon popes were on the whole persons of whom the Church cannot be proud.

UCELLO, SEBASTIAN, *Epitome Morale-Asceticum de Sacramenti Poenitentiae Ministerio.* (Turin, Marietti, 1930, pp. 513, 15 lire.)

A practical and adequate handbook of a much neglected department of ecclesiastical training. While use is made principally of SS. Francis de Sales and Thomas Aquinas, considerable recourse is had to the Fathers.

VALLET, AUGUSTE. *Guérisons de Lourdes en 1927-1928-1929.* (Paris, P. Téqui, 1930, pp. 328, 10 francs.)

This account of selected cures of an apparently miraculous nature at Lourdes during three years forms an excellent supplement to the famous work of Dr. Vallet's predecessor as head of the Bureau des Constations Médicales, Dr. Le Bec on Medical Proof of the Miraculous. It bears ample testimony to the interest taken in Lourdes by the medical profession who find there ample opportunity for inspection and research. It contains three sections, the first dealing with the bureau and its functions, the second treating of certain cures, and a third dealing with medical testimony as to the conditions of the body of Bl. Bernadette at the time of its exhumation.

*Vigile.* Premier Cahier, 1930.

Seven exquisitely done essays beautifully printed and bound together make up this first annual of the French *Vigile.* The annual has no programme to oppose or to uphold; its sole purpose is to offer Catholic writers, foreign as well as French, an opportunity to collaborate in perfect community of faith notwithstanding the tongue in which they write. Contributors to this *cahier* are: Jean-Pierre Altermann (Royauté du Christ), Paul Claudel (Conversations dans le loir-et-cher [Samedi]), Coventry Patmore (Aurea Dicta), Camille Mayran (Si je t'oublie, O Jerusalem), Jacques Maritain (Todo y Nada), François Mauriac (Molière le Tragique), and Charles du Bos (Du Spirituel dans l'Ordre Littéraire). M. Bernard Grasset, the editor, invites communications, 61, Rue des Saints-Pères, Paris.

WALSH, JAMES J., *What Civilization owes to Italy.* (Boston, The Stratford Co., 1930, pp. v, 367. $3.00.)

A new and revised edition of Dr. Walsh's invaluable study of Italian contributions to the arts and sciences.

## PERIODICAL LITERATURE

### MISCELLANEOUS

Modern Biography of Jesus. W. F. Howard (*London Quarterly Review,* January).

The Meaning of Monasticism. G. G. Coulton (*Quarterly Review,* January).

The Catholic Social Movement. II. E. Cahill, S. J. (*Irish Ecclesiastical Record,* February).

Heilige als Hagiographen. W. von den Steinen (*Historische Zeitschrift,* 143, heft 2).

Christianity and the Negro Problem. G. C. Weimar (*Journal of Negro History,* January).

Religious Folk-Beliefs of Whites and Negroes. N. N. Puckett (*Journal of Negro History,* January).

The Christian Brothers. Bishop Shahan (*Catholic Educational Review,* January).

Der babylonische Turm. Th. Dombart (*Alte Orient,* XXIX, 2).

The Myth of the Lost Tribes of Israel. V. Burch (*Church Quarterly Review,* January).

Les Apôtres durant la Passion. Félix Klein (*Correspondant,* January 25).

The Earliest Mitre. *Journal of the Antiquarian Association of the British Isles,* June.)

Saint Augustine (430-1930). A. C. Lilley (*Contemporary Review,* December).

A Great Son of St. Benedict. Watkin Williams (*Church Quarterly Review,* January). St. Bernard.

*A Diis Electa:* a Chapter in the Religious History of the Third Century. A. D. Nock (*Harvard Theological Review,* October).

Thinking in the Middle Ages. Lucian Johnston (*Truth*, March).

The Medieval University and the Jew. Cecil Roth (*Menorah Journal*, November-December).

The Liturgy of the Catholic Copts. Donald Attwater (*Thought*, March).

El canciller de Cordóba Almodáfar y sus expediciones contra los cristianos. M. M. Antuña (*Religion y Cultura*, February).

L'Ordre Sacré, Royal et Militaire de la Merci. Fr. Démetre de Ser Léo (*Revista del Collegio Araldico*, January 20).

"Jesuits' Bark." Archbishop Alban Goodier (*Month*, February). Discovery of cinchona and its introduction.

Pio X y la Guerra Mundial. Carlos Sforza (*Cultura Venezolana*, September-October).

Efforts of the Popes for Peace during the Last Three Centuries (1598-1917). Carl Doka (*Central-Blatt and Social Justice*, March).

Antonio de Espejo, as a Familiar of Mexican Inquisition, 1572-1578. G. R. G. Conway (*New Mexico Historical Review*, January).

Church and State in Mexico. Abbé Alphonse Lugan (*Current History*, February).

Bolívar, Father of Six Nations. W. C. Nevils, S. J. (*America*, December 27).

Bolívar's Dream. H. F. Wright (*Commonweal*, December 31).

Bolívar y la misión Muzi. Pedro Leturia, S. J. (*Razór y Fe*, December 10).

Die Einwanderung wolgadeutscher Katholiken in Brasilien, 1872-1879. F. W. Brepohl (*Gelbe Hefte*, September).

España y el cleroindígena de America (continued). C. Bayle (*Razón y Fe*, February 10).

The Catholic Church in Pre-Columbian America. A. M. Townshend, O. P. (*Dominicana*, December).

EUROPEAN

Les Missions Catholiques à l'Exposition Coloniale. J. de Guébriant (*Correspondant*, January 25).

Au temps de Jeanne d'Arc: la garde du Pont de Rouen. Dr. Lomier (*Revue des Études Historiques*, October-December).

Fernández de Oviedo, Las Casas y el Señor Caddeo. R. D. Carbía (*Nosotros*, October).

Father Louis Hennepin, Belgian. Prince Albert de Ligne (*Minnesota History*, December).

Un évêque Belge à la fin de l'ancien regime. Comte Louis de Lichtervelde (Revue Générale, January 15). Albert Louis de Lichtervelde, bishop of Namur, 1779-1796.

Le service militaire des religieux belges. J. Creusen, S. J. (*Nouvelle Revue Théologique*, February).

The First Wall of the Rhenish Episcopal Cities. Ernest Lauer (*Speculum*, January).

Roman Catacombs and the Blessed Virgin. Bishop Shahan (*Missionary*, January).

Cardinal Consalvi (continued). P. S. Cleary (*Truth*, January-March).

Le Cardinal Merry del Val. René Bazin (*Revue des Deux Mondes*, January 15).

La nobilità nello Stato Pontificio (continued). Carlo Frassoni (*Revista del Collegio Araldico*, January 20).

Vatican City, Today and Yesterday. Don C. F. P. Massimo (*International Communications Review*, January).

### BRITISH EMPIRE

Christianity and the Common Law. Richard O'Sullivan (*Clergy Review*, March).

The Englishman Who Became a Pope. J. V. Nash (*Open Court*, December).

Catholic Medical Missions, II. D. Donnelly, S. J. (*Studies*, December).

MSS. Bodley 340 and 342: Aelfric's *Catholic Homilies*. Kenneth Sisam (*Review of English Studies*, January).

The Elizabethan Bishops and Non-Episcopal Orders. C. S. Carter (*Churchman*, January).

London in the Twelfth Century. R. B. Lloyd (*Contemporary Review*, January).

Manorial Accounts of the Priory of Canterbury, 1260-1420. Hubert Hall and Frieda J. Nicholas (*Bulletin of the Institute of Research*, February.)

The Learned and Virtuous Lady Bacon. Mary B. Whiting (*Hibbert Journal*, January).

Los Agustinos en la Universidad de Oxford. P. M. Arconada (*Religion y Cultura*, January).

Origins and Ideals of Irish Monasticism. John Ryan, S. J. (*Studies*, December).

The Bible in Ireland, VII, VIII. E. J. Quigley (*Irish Ecclesiastical Record*, December, January).

Cromwell and Education in Ireland. T. Corcoran, S. J. (*Irish Monthly*, January).

Brother Michael O'Clery, the Saviour of Ireland's Annals. M. A. Reidy (*Irish Monthly*, December).

### UNITED STATES

Who's First in America? J. J. Walsh (*Columbia*, March).

De Tocqueville's American Advisers. T. F. Meehan (*America*, March 7).

The Present Position of American Churches. H. P. Douglass (*Current History*, January).

The Polish Roman Catholic Union of America. Bronislaus Celichowski (*Poland*, January).

The First School in the United States. F. B. Steck, O. F. M. (*Fortnightly Review*, January). In St. Augustine

A Meeting of the Hierarchy (1810) Peter Guilday (*Commonweal*, December 17).

The Earthquake of 1811 and Its Influence on Evangelistic Methods in the Churches of the Old South. W. B. Posey (*Tennessee Historical Magazine*, January).

The Lost Irish Tribes in the South. I. S. Cobb (*Tennessee Historical Magazine*, January).

The Catholic Press in Virginia, Past and Present. Walter Nott (*Virginia Knight*, February).

English-Maryland Catholics in Kentucky. H. S. Spalding (*Month*, February).

History of St. Francis Seminary, VI. P. L. Johnson (*Salesianum*, January).

James Cardinal Gibbons. Peter Guilday (*Missionary*, March).

## CONTRIBUTORS OF ARTICLES

James F. Kenney, Ph. D., First Vice-President of the American Catholic Historical Association, is Director of Historical Research and Publicity in the Public Archives of Canada, Ottawa, Canada.

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